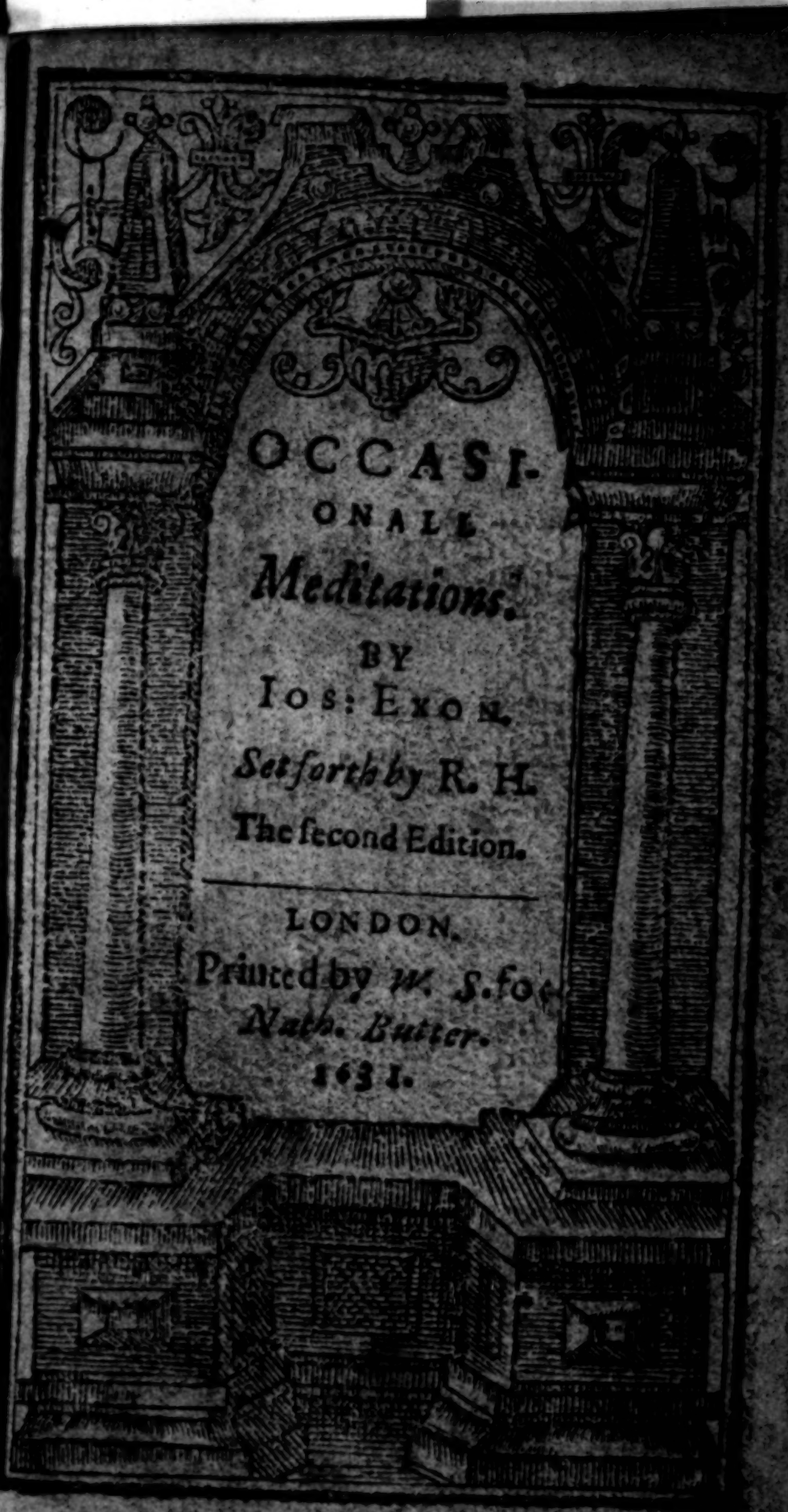

OCCASIONALL Meditations.

BY

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TO THE RIGHT *HONORABLE*,

My very good Lord,

IAMES

Lord Viscount

Doncaster.

RIGHT HON:

FInding these Papers amongst others lying aside in my Fathers study, whereof I conceiued good vse might bee made, in regard of that Spirituall aduantage

which they promiſed; I obtayned of him good leaue to ſend them abroad, whereto he profeſſed himſelfe the more eaſily induced, for that his continuall and weighty imployments in this large and buſie Dioceſſe will not yet afford him leaſure to diſpatch thoſe his other fixed Meditations on the Hiſtorie of the new Teſtament; In the meane time, the expreſſions of theſe voluntary and ſudden thoughts of his, ſhall teſtifie how fruit-

fruitfully he is wont to improoue thoſe ſhort ends of time, which are ſtolne from his more important auocations; and (vnleſſe my hopes faile mee) the Patterne of them may prooue not a little beneficiall to others. Holy mindes haue been euer wont to looke through theſe bodily obiects, at ſpirituall, and heauenly; ſo SVLPITIVS reports of S. MARTIN, that ſeeing a Sheepe newly ſhorne, he could ſay; Loe here's one that

hath performed that command in the Gospell; hauing two Coats shee hath giuen away one, & seeing an Hogheard freezing in a thinne suite of skinnes; Loe (said hee) There is *Adam* cast out of Paradise, and seing a meadow, part rooted vp; part whole; but eaten downe; and part flourishing, hee said, The first was the state of Fornication, the second of Marriage, the third of Virginity: But what doe I seeke any other authour,

authour, then the Lord of Life himselfe? Who vpon the drawing of water from the well of SHILO, on the day of the great *Hosanna*, tooke occasion to speak of those Liuing waters, which should flow frō euery true beleeuer, *Iohn 7.37*; and vpon occasion of a bodily feast, *Luke 14.* entred into that Diuine discourse of Gods gracious inuitation of vs to those Spirituall viands of grace and glory. Thus, mee thinkes, we should still

bee climing vp in our thoughts, from Earth to Heauen; and suffer no obiect to crosse vs in our way without some Spirituall vse, and application; Thus it pleased my Reuerend Father sometimes to recreate himselfe, whose manner hath beene, when any of these Meditations haue vnsought offerd themselues vnto him, presently to set them downe; a course which I wish had beene also taken in many more, which might no doubt

doubt haue beene very profitable.

Theſe, as they are, I ſend forth vnder your Honourable Name, out of thoſe many reſpects, which are, in an hereditary right, due to your Lordſhip, as being apparent heire to thoſe two ſingular Patrons of my iuſtly Reuerenced Father, The eminent vertue of which your noble Parents in a gracious Succeſſion yeelds to your Lordſhip an happy example; which to follow is the onely

onely way to true Honour; For the dayly increase whereof here; and the euerlasting crowne of it hereafter, his prayers to God shal not be wanting, who desires to bee accounted.

Your Lordship deuoted

in all humble obseruance,

RO: HALL.

OCCASIONALL MEDITATIONS.

The Proeme.

HAue heedlesly lost (I confesse) many good thoughts, these few my Paper hath preserued from vanishing; The example whereof may prehaps bee more vsefull then the matter; Our Actiue

actiue Soule can no more forbeare to thinke, then the Eye can chooſe but ſee, when it is open; would we but keepe our wholſome notions together, Mankind would bee too rich; To doe well, no obiect ſhould paſſe vs without vſe, Euery thing that wee ſee, reades vs new lectures of Wiſedome, and Pietie; It is a ſhame for a Man to be ignorant, or Godleſſe, vnder ſo many Tutors. For me, I would not wiſh to liue longer, then I ſhall be better for my eyes; and haue thought it thanke-

worthy;

worthy; thus to teach weake mindes, how to improoue their thoughts, vpon all like occasions. And if euer these lines shall come to the publique view, I desire, and charge my Reader, whosoeuer he be, to make mee, and himselfe so happie, as to take out my lesson; and to learne how to read GODS great Booke, by mine.

The Proeme.

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OCCASIONALL MEDITATIONS.

I.

Vpon the sight of the Heauens moving.

I Can see nothing stand still but the Earth; all other things are in motion; Euen that Water which makes vp one Globe with the Earth, is

is euer ſtirring in ebbes and flowings; the clouds ouer my head, the Heauens aboue the clouds; theſe, as they are moſt conſpicuous, ſo are they the greateſt patternes of perpetuall action; what ſhould wee rather imitate then this glorious frame? O God when we pray that thy will may bee done in Earth, as it is in heauen, though we meane chiefly the inhabitants of that place, yet wee doe not exclude the very place of thoſe bleſſed inhabitants, from being an example of our Obedience. The motion of this thy Heauen is perpetuall, ſo

ſo let mee euer be acting ſomewhat of thy will; the motion of thine Heauen is regular, neuer ſwarueing from the due points; ſo let me euer walke ſteddily in the wayes of thy will; without all diuerſions, or variations from the line of thy Law; In the motion of thine Heauen, though ſome Starres haue their owne peculiar, and contrary courſes, yet all yeeld themſelues to the ſway of the mayne circumuolution of that firſt mouer; ſo, though I haue a will of mine owne, yet let mee giue my ſelfe ouer to bee ruled, and ordered by thy Spirit in all my wayes; Man

Man is a little world; my Soule is heauen, my Body is earth; if this earth bee dull and fixed, yet O God, let my heauen (like vnto thine) moue perpetually, regularly, and in a constant subiection to thine holy Ghost.

II.

Vpon the sight of a Diall.

IF the Sunne did not shine vpon this Diall, no body would looke at it; in a cloudy day it stands like an vseleſſe poſt, vnheeded, vnregarded; But when once thoſe beames

eames breake forth, euery passenger runnes to it, nd gazes on it; O God, vhiles thou hidest thy ountenance from mee, mee thinkes all thy Creatures passe by mee, with a willing neglect; indeed, what am I, without thee? And if thou haue drawne in me some lines, & notes of able indowments, yet, if I be not actuated by thy Grace, all is, in respect of vse; no better then nothing: But, when thou renuest the light of thy louing countenance vpon mee, I finde a sensible, and happy change of condition; me thinkes, all things looke vpon mee with such cheere,

cheere, and obseruance, as if they meant to make good that Word of thine; Those that honour mee, I will honour; now, euery line and figure, which it hath pleased thee to work in mee, serue for vsefull, and profitable direction; O Lord, all the glory is thine; giue thou me light, I shall giue others information; both of vs shal giue thee praise.

III.

neuer suffer my sinnes so to darken thy visage that I cannot see thee.

IIII.

Vpon the sight of a gliding Starre.

HOw easily is our sight deceiued? How easily doth our sight deceiue vs? Wee saw no difference betwixt this Starre and the rest; the light seemed alike, both whiles it stood, and whiles it fell; now, wee know it was no other, then a base slimie meteor, guilded with the Sun-beames;

profession can represent mee glorious to others.

V.

Vpon a faire Prospect.

WHat a pleasing variety is heere of Townes, Riuers, Hills, Dales, Woods, Medowes; each of them striuing to set forth other; and all of them to delight the eye? So as this is no other then a naturall; and reall Landskip drawne by that Almightie, and skilfull hand, in this table of the Earth, for the pleasure of our view; no o-

ther.

ther creature beſides Man is capable to apprehend this beautie; I ſhall doe wrong to him that brought mee hither, if I doe not feed my eyes, and praiſe my Maker; It is the intermixture, and change of theſe obiects that yeelds this contentment both to the ſenſe, and minde; But, there is a ſight, O my Soule, that without all varietie, offerres thee a truer and fuller delight; euen this Heauen aboue thee: All thy other proſpect ends in this; This glorious circumference bounds, and circles, and inlightens all that thine eye can ſee; whe-

ther thou looke vpward, or forward, or about thee, there thine eye alights, there let thy thoughts bee fixed.

One inch of this lightsome Firmament hath more beauty in it, then the whole face of the Earth; And yet, this is but the floore of that goodly fabricke, the outward curtaine of that glorious Tabernacle. Couldst thou but (Oh that thou couldst) looke within that vayle, how shouldst thou bee rauished with that blisseſull sight? There, in that incomprehensible light, thou shouldst see him whom none can see,

and

and not bee blessed; thou shouldst see millions of pure and maiesticall Angels, of holy and glorified Soules: there, amongst thy Fathers many mansions thou shouldst take happie notice of thine owne: Oh the best of earth, now vile and contemptible; Come downe no more; O my Soule, after thou hast once pitched vpon this heauenly glory; or if this flesh force thy descent, be vnquiet till thou art set loose to immortality.

VI.

Vpon the frame of a Globe casually broken.

IT is hard to say whether is the greater, Mans art, or Impotence; He that cannot make one spire of grasse, or corne of sand, will yet bee framing of Worlds; he can imitate all things, who can make nothing; Heere is a great world in a little roome, by the skill of the workeman, but in lesse roome, by mis-accident; Had hee seene this, who vpon the view of *Platoes* Booke of Commonwealth eaten with Mice, pre-

that happie meteor; and since they could no more see that glorious Body, fixed themselues vpon that coelestiall Chariot, wherewith it was carried vp. The Angels could tell the gazing Disciples (to fetch them off from that astonishing prospect) that this IESVS should so come againe, as they had seene him depart; He went vp in a Cloud, and hee shall come againe in the clouds of heauen, to his last iudgement; O Saviour, I cannot looke vpward, but I must see the sensible monuments, both of thine ascension, and returne; let no cloud of

World-

Worldlinesse, or Infidelitie hinder mee from following thee in thine Ascension, or from expecting thee in thy returne.

VIII.

Vpon the sight of a Graue digged vp.

THe Earth, as it is a great deuourer, so also it is a great preseruer too: Liquors and Fleshes are therein long kept from putrifying; and are rather heightened in their Spirits by being buried in it; But aboue all, how safely doth it keepe our bo-

bodyes for the Resurrection; wee are here but layd vp for custody; Balmes, and sere-clothes, and leads, cannot doe so much as this lappe of our common Mother; when all these are dissolued into her dust (as being vnable to keepe themselues from corruption) shee receiues and restores her charge: I can no more with-hold my body from the earth; then the earth can with-hold it from my Maker. O GOD, this is thy Cabinet or shrine, wherein thou pleasest to lay vp the precious reliques of thy deare Saints, vntill the Iubilee of Glorie; with

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with what confidence should I commit my selfe to this sure reposition, whiles I know thy word iust, thy Power infinite?

IX.

Vpon the sight of Gold melted.

THis Gold is both the faireſt, and moſt ſolide of all mettals; yet is the ſooneſt melted with the fire; others, as they are courſer, ſo more churliſh, and hard to bee wrought vpon by a diſſolution; Thus a ſound and good heart is moſt eaſily melted

ence, whether of acquiall, or censure.

In all disquisitions of hidden Truthes, a wise man will bee led by the eares, not carried; that implies a violence of passion ouer-swaying iudgement; but in matter of fuill and occurrence, and vnconcerning rumour,

it is good to vse the Eare, not to trust to it;

XI.

XII.

Vpon the sight of Tree full blossomed.

HEere is a Tree, ouer-layd with blossomes, it is not possible that all these should prosper; one of them must needes rob the other of moisture, and growth; I doe not loue to see an Infancie ouer-hopefull; in these pregnant beginnings one facultie starues another, and, at last, leaues the minde sap-lesse, and barren; as therefore wee are wont to pull off some of the too-frequent blossomes, that the rest may thriue;

thriue; So, it is good wisedome to moderate the earely excesse of the parts, or progresse of ouer-forward child-hood. Neither is it otherwise in our Christian profession; a sudden and lauish ostentation of grace may fill the eye with wonder, and the mouth with talke, but will not, at the last, fill the lappe with fruit.

Let mee not promise too much, nor raise too high expectations of my vndertakings; I had rather men should complaine of my small hopes, then of my short performances.

XII.

XII.

Vpon the report of a Man suddenly strucke dead in his Sin.

I Cannot but magnifie the iustice of GOD, but withall I must praise his Mercy; It were woe with any of vs all, if GOD should take vs at aduantages; Alas, which of vs hath not committed sinnes worthy of a present reuenge; had wee beene also surprized in those acts, where had wee beene? Oh GOD, it is more then thou owest

ys, that thou hast wayted for our repentance; It is no more then thou owest ys, that thou plaguest our offences; The wages of sinne is Death; and it is but iustice to pay due wages: Blessed bee thy Iustice that hast made others examples to mee: Blessed be: thy Mercy, that hast not made me an example vnto others.

* * *

XIII.

XIII.

Vpon the view of the Heauen and the earth.

WHat a strange contrarietie is heere? The Heauen is in continuall motion, and yet there is the onely place of rest; the Earth euer stands still, and yet heere is nothing but vnrest and vnquietnesse; Surely, the end of that heauenly motion is for the benefit of the Earth; and the end of all these earthly turmoyles is our reposall in heauen; Those that haue imagined the earth to turne about, and the heauens

heauens to ſtand ſtill; haue yet ſuppoſed that wee may ſtand, or ſit ſtill, on that whirling Globe of earth: how much more may wee bee perſwaded of our perfect reſt aboue thoſe moouing Spheares? It matters not, O GOD, how I am vexed heere below a while; if, ere long, I may repoſe with thee aboue, for euer.

XIIII.

XIIII.

Vpon occasion of a Redbreſt entring into his Chamber.

PRetty bird, how chearfully doſt thou ſit and ſing, and yet knoweſt not where thou art, nor where thou ſhalt make thy next meale; and, at night muſt ſhrowd thy ſelfe in a buſh, for lodging; What a ſhame is it for mee, that ſee before mee ſo liberall prouiſions of my GOD; and finde my ſelfe ſet warme vnder my owne roofe, yet am ready to droupe vnder a diſtruſtfull, and vnthankfull dulneſſe

neſſe. Had I ſo little certainty of my harbour and purueyance, how hartleſſe ſhould I bee, how carefull; how little liſt ſhould I haue to make muſicke to thee or my ſelfe; Surely, thou, cameſt not hither without a prouidence, GOD ſent thee not ſo much to delight, as to ſhame mee, but all in a conuiction of my ſullen vnbeliefe; who vnder more apparent meanes, am leſſe cheerefull, and confident, Reaſon and Faith haue not done ſo much in mee, as in thee, meere inſtinct of nature; want of fore-ſight makes thee more merry, if not

more happie heere, then the fore-sight of better things maketh mee.

O God, thy prouidence is not impayred by those Powers thou hast giuen mee aboue these brute things; Let not my greater helps hinder mee from an holy security, and comfortable relyance vpon thee.

XV.

Vpon occasion of a Spider in his Window.

THere is no vice in man, whereof there is not some analogie in the brute Creatures: As

amongſt vs Men, there are Theeues by land, and Pirates by ſea, that liue by ſpoyle and blood; ſo is there in euery kind amongſt them variety of naturall Sharkers; the Hauke in the ayre, the Pike in the riuer, the Whale in the ſea, the Lyon, and Tyger, and Wolfe in the deſert, the Waſpe in the hiue, the Spider in our window. Amongſt the reſt, ſee how cunningly this little Arabian hath ſpred out his tent, for a prey; how heedfully hee watches for a Paſſenger; ſo ſoone as euer he heares the noyſe of a Fly a farre off, how hee haſtens to

his doore, and if that silly heedlesse Traueller doe but touch vpon the verge of that vnsuspected walke, how suddenly doth hee seize vpon the miserable bootie; and after some strife, binding him fast with those subtile cords, drags the helplesse captiue after him into his caue. What is this but an Embleme of those Spirituall free-booters, that lie in waite for our soules: They are the Spiders, wee the Flies; they haue spred their nets of sinne, if wee bee once caught, they bind vs fast, and hale vs into Hell.

Oh LORD, deliuer thou

thou my ſoule from their crafty ambuſhes; their poyſon is greater, their webs both more ſtrong, and more inſenſibly woven; Either teach mee to auoyd tentation, or make mee to breake thorough it by Repentance; Oh let mee not bee a prey to thoſe fiends that lye in waite for my deſtruction.

XVI.

Vpon the sight of a Raine in the Sunshine.

SVch is my best condition in this life, If the Sunne of GODS countenance shine vpon mee, I may well bee content to bee wet with some raine of Affliction; How oft haue I seene the Heauen ouer-cast with clouds and tempest; no Sunne appearing to comfort me; yet euen those gloomy and stormy seasons haue I rid out patiently, onely with the helpe of the common light of the day, at last, those beames haue bro-

broken forth happily, and cheared my Soule; It is well for my ordinary ſtate, if through the miſts of my owne dulneſſe, and Satans tentations, I can deſcry ſome glimpſe of heauenly comfort; let mee neuer hope, whiles I am in this Vaile, to ſee the cleare face of that Sunne without a ſhowre: ſuch happineſſe is reſerued for aboue; that vpper region of glory is free from theſe doubtfull and miſerable viciſſitudes. There, O GOD wee ſhall ſee as wee are ſeene. Light is ſowne for the Righeous, and ioy for the vpright in heart.

XVII.

Vpon the Length of the way.

HOw farre off is yonder great Mountaine? My very eye is weary with the fore-sight of so great a distance; yet time and patience shall overcome it; this night wee shall hope to lodge beyond it; Some things are more tedious in their expectation, then in their performance. The comfort is, that euery step I take, sets mee nearer to my end; When I once come there, I shall both forget how long it now seemes,

seemes, and please my selfe to looke backe vpon the way that I haue measured.

It is thus in our passage to Heauen; my weake nature is ready to faint vnder the very conceit of the length, and difficulty of this iourney; my eye doth not more guide, then discourage mee; Many steps of Grace, and true obedience, shall bring me insensibly thither; Only, let mee moue, and hope; and GODS good leisure shall perfect my Saluation. O Lord, giue mee to possesse my Soule with patience, and not so much to regard speed, as cer-

tainty; When I come to the top of thine holy hill, all these weary paces, and deepe sloughes shall either bee forgotten, or contribute to my happinesse in their remembrance.

XVIII.

Vpon the Raine and Waters.

WHat a sensible interchange there is, in Nature, betwixt vnion, and diuision; Many vapours rising from the sea, meete together in one cloud; that cloud falls

falls downe diuided, into ſeuerall drops; thoſe drops runne together, and in many rills of water, meete in the ſame channels; thoſe channels run into the brooke, thoſe brookes into the riuers, thoſe riuers into the Sea; one receptacle is for all, though a large one; and all make backe to their firſt, and maine originall: So it either is, or ſhould be with Spirituall guifts; O GOD, thou diſtilleſt thy Graces vpon vs, not for our reſeruation, but conueyance; thoſe many-fold faculties thou letteſt fall vpon ſeuerall Men thou wouldſt not haue dren-

drenched vp, where they light; but wouldſt haue deriued, through the channels of their ſpeciall vocations, into the common ſtreames of publique Vſe, for Church, or Common-wealth; Take backe, O Lord, thoſe few drops thou haſt rayned vpon my ſoule, and returne them into that great Ocean of the Glory of thine owne bounty, from whence they had their beginning.

* * *

XIX.

XIX.

Vpon the same Subiect.

MAny drops fill the Channels, and many Channels swell vp the brookes, and many brookes raise the Riuers, ouer the bankes; the brookes are not out, till the channels bee empty; the riuers rise not, whiles the small brookes are full; but when the little riuulets haue once voyded themselues into the mayne streames, then all is ouerflowne. Great matters arise from small beginnings; Many littles make vp a large bulke; Yea

Yea what is the Worl
but a compoſition of
tomes. Wee haue ſeene
thus in ciuill eſtates; th
empayring of the Com
mons hath oft beene th
raiſing of the great; thei
ſtreames haue runne low
till they haue beene heigh
tened by the confluenc
of many priuate inlets
Many a meane channel
hath beene emptyed, t
make vp their inundati
on; Neither is it other-
wiſe in my, whether out-
ward, or ſpirituall con-
dition: O GOD, thou
haſt multiplyed my drops
into ſtreames, As out o
many minuts thou haſt
made vp my age, ſo out of
many

many lessons thou hast made vp my competencie of knowledge; thou hast drayned many benificent friends to make mee competently rich. By many holy motions, thou hast wrought me to some measure of Grace:

Oh, teach mee, wisely and moderately to inioy thy bounty; and to reduce thy streames into thy drops, and thy drops into thy clouds, humbly, and thankefully acknowledging whence, and how, I haue all that I haue, all that I am:

XX.

Vpon occasion of the light brought in.

WHat a change there is, in the roome since the light came in, yea in our selues? All things seeme to haue a new forme, a new life, yea, wee are not the same we were: How goodly a creature is light, how pleasing, how agreeable to the spirits of man? no visible thing comes so neere to the resembling of the nature of the soule, yea of the God that made it; As contrarily, what an vncomfortable thing

is

is darkneſſe; in ſo much as wee puniſh the greateſt malefactors with obſcuritie of Dungeons; as thinking they could not be miſerable enough, if they might haue the priuiledge of beholding the light; yea, hell it ſelfe can bee no more horribly deſcribed then by outward darkneſſe:

What is darkneſſe but abſence of light? The pleaſure, or the horror of light, or darkneſſe is according to the quality and degree of the cauſe, whence it ariſeth; And if the light of a poore candle be ſo comfortable, which is nothing but a little inflamed

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flamed ayre, gathered about a moystened snuffe, what is the light of the glorious Sunne, the great lampe of Heauen? But much more, what is the light of that infinitely-resplendent Sun of righteousnesse, who gaue that light to the Sunne, that Sunne to the world; And, if this partiall, and imperfect darkenesse bee so dolefull, (which is the priuation of a naturall or artificiall light) how vnconceiuable, dolorous and miserable, shall that bee, which is causèd through the vtter absence of the all-glorious GOD; who is the Father of lights?

lights? O Lord, how iustly doe wee pitty those wretched Soules, that sit in darkenesse and the shadow of death, shut vp from the light of the saiuing knowledge of thee, the onely true God; But, how am I swallowed vp with horror, to thinke of the fearefull condition of those damned soules, that are for euer shut out from the presence of GOD, and adiudged to exquisite and euerlasting darkenesse. The Egyptians were weary of themselues, in their three dayes darkenesse, yet we doe not find any paine that accompanyed their continuing night; What shall

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shall wee say to those wofull soules; in whom the sensible presence of infinite torment shall meet with the torment of the perpetuall absence of GOD? O thou, who art the true light, shine euer through all the blinde corners of my Soule; and from these weake glimmerings of Grace, bring me to the perfect brightnesse of thy Glory.

* * *

XXI.

XXI.

Vpon the same Occasion.

AS well as wee loue the light, wee are wont to salute it, at the first comming in, with winking, or closed eyes; as not abiding to see that; without which wee cannot see. All suddaine changes (though to the better) haue a kinde of trouble attending them; By how much more excellent any obiect is, by so much more is our weake sence mis-affected in the first apprehending of it: O LORD, if thou shouldst manifest thy glo-

shall wee say to those wofull soules; in whom the sensible presence of infinite torment shall meet with the torment of the perpetuall absence of GOD? O thou, who art the true light, shine euer through all the blinde corners of my Soule; and from these weake glimmerings of Grace, bring me to the perfect brightnesse of thy Glory.

* * *

XXI.

XXI.

Vpon the same Occasion.

AS well as wee loue the light, wee are wont to salute it, at the first comming in, with winking, or closed eyes; as not abiding to see that; without which wee cannot see. All suddaine changes (though to the better) haue a kinde of trouble attending them; By how much more excellent any obiect is, by so much more is our weake sence mis-affected in the first apprehending of it: O LORD, if thou shouldst manifest thy glo-

glorious presence to vs heere, wee should bee confounded in the sight of it; How wisely, how mercifully hast thou reserued that for our glorified estate; where no infirmity shall dazle our eyes; where perfect Righteousnesse, shall giue as perfect bouldnesse, both of sight, and fruition.

XXII.

Vpon the blowing of the Fire.

WEe beat backe the flame, not with a purpose to suppresse it, but

but to raiſe it higher, and to diffuſe it more; Thoſe afflictions, and repulſes which ſeeme to bee diſcouragements, are indeed the mercifull incitements of grace. If GOD did meane iudgement to my Soule, hee would either withdraw the fuell, or powre water vpon the fire, or ſuffer it to languiſh for want of new motions; but now, that he continues to me the meanes, and opportunities, and deſires of good, I ſhall miſconſtrue the intentions of my GOD, if I ſhall thinke his croſſes ſent rather to dampe, then to quicken his Spirit in me.

O

O GOD, if thy bellowes did not sometimes thus breath vpon mee, in spirituall repercussions; I should haue iust cause to suspect my estate; Those few weake gleeds of Grace that are in mee, might soone goe out, if they were not thus refreshed; still blow vpon them, till they kindle; still kindle them, till they flame vp to thee.

XXIII.

XXIII.

Vpon the barking of a Dog.

VVHat haue I done to this Dog, that hee followes mee with this angry clamour? Had I rated him, or shaken my staffe, or stooped downe for a stone, I had iustly drawne on this noyse; this snarling importunity. But, why, doe I wonder to finde this vnquiet disposition in a bruit creature, when it is no newes with the reasonable.

Haue I not seene innocence, and merit bayed at by the quarrelsome, and

enuious vulgar, without any prouocation saue of good offices? Haue I not felt (more then their tongue,) their teeth, vpon my heeles, when I know, I haue deserued nothing, but fawning on? Where is my grace, or spirits, if I haue not learned to contemne both?

O GOD, let mee rather dye then willingly incurre thy displeasure; yea, then iustly offend thy godly-wise, iudicious, conscionable servants; but if humor or faction, or causelesse preiudice fall vpon mee; for my faithfull seruice to thee; Let these bawling curres

curres tyre themſelues, and teare their throates, with loud, and falſe cenſures, I goe on in a ſilent conſtancy, and if my eare bee beaten, yet my heart ſhall be free.

XXIIII.

Vpon ſight of a Cocke fight.

HOw fell theſe Creatures out? Whence grew this ſo bloudy combate? Heere was neyther old grudge, nor preſent iniurie. What then is the quarrell? Surely nothing but that which

should rather vnite, and reconcile them; one common Nature; the are both of one feather. I doe not see eyther of them flye vpon Creatures of different kinds; but whiles they haue peace with all others, they are at warre with themselues; the very sight of each other was sufficient prouocation. If this bee the offence, why doth not each of them fall out with himselfe, since hee hates, and reuenges in another, the being of that same which himselfe is?

Since Mans sin brought Debate into the World, nature

nature is become a great quarreller.

The ſeeds of diſcord were ſcattered in euery furrow of the Creation, and came vp in a numberleſſe variety of antipathies, whereof yet none is more odious, and deplorable, then thoſe which are betwixt creatures of the ſame kinde. What is this but an image of that woefull hoſtility which is exerciſed betwixt vs reſonables, who are conioyned in one common humanity, if not, Religion?

Wee fight with, and deſtroy each other, more then thoſe creatures that

want reason to temper their passions: No beast is so cruell to man, as himselfe; where one man is slaine by a beast, ten thousand are slaine by man. What is that warre which wee study and practise, but the art of killing? What euer Turkes and Pagans may doe, O Lord how long shall this brutish fury arme Christians against each other? Whiles euen diuels are not at enmity with themselues, but accord in wickednesse, why doe we men so mortally oppose each other in good?

Oh thou, that art the GOD of Peace, compose the

of this body, that I may be cloathed vpon with Immortality? What is this but my closest garment, which when it is once put off, my Soule is at liberty and ease. Many a time haue I lyen downe heere in desire of rest, and after some tedious changing of sides, haue risen sleepelesse, disappointed, languishing in my last vncasing, my body shall not faile of repose, nor my Soule of ioy; and in my rising vp, neither of them shall faile of Glory; What hinders mee, O GOD, but my infidelity from longing for this happy dissolution? The world

hath misery and toyle enough, and Heauen hath more then enough blessednesse to perfect my desires of that my last and glorious change. I beleeue, Lord, helpe my vnbeleefe?

XXVI.

Vpon the kindling of a Charcole fire.

THere are not many Creatures but doe naturally affect to diffuse and inlarge themselues; Fire and Water will neyther of them rest contented with their owne bounds;

bounds; thoſe little ſparkes that I ſee in thoſe coales, how they ſpread, and enkindle their next brands; It is thus morally both in good, and euill; eyther of them dilates it ſelfe, to their Neighbourhood; but eſpecially this is ſo much more apparent in euill, by how much wee are more apt to take it. Let but ſome ſparke of hereticall opinion bee let fall vpon ſome vnſtable, proud, buſie ſpirit, it catcheth inſtantly; and fires the next capable ſubiect; they two haue eaſily inflamed a third; and now the more ſociety, the more ſpeed,

and

and aduantage of a publike combustion. When we see the Church on a flame, it is too late to complaine of the flint and steele; It is the holy wisedome of superiours to preuent the dangerous attritions of stubborne, and wrangling spirits; or to quench their first sparkes in the tinder.

But, why should not Grace and Truth bee as successefull in dilating it selfe to the gaining of many hearts? Certainly these are in themselues more winning, if our corruption had not made vs indisposed to good: O God, out of an holy enuy and emulation

lation at the ſpeed of euil, I ſhall labour to enkindle others with theſe heauenly flames, it ſhal not be my fault if they ſpread not.

XXVII.

Vpon the ſight of an humble and patient Begger.

SEe what need can doe; This man, who in ſo lowly a faſhion croucheth to that Paſſenger, hath in all likelyhood as good a ſtomacke as hee, to whom hee thus abaſeth himſelfe; and if their conditions were but altered, would

would looke as high, and ſpeake as bigge to him, whom hee now anſweres with a plauſible and deiected reuerence.

It is thus betwixt God; and vs: Hee ſees the way to tame vs, is to hold vs ſhort of theſe earthly contentments: Euen the Sauageſt Beaſts are made quiet and docible, with want of food, and reſt; Oh GOD, thou onely knoweſt what I would doe, if I had health, eaſe, abundance; doe thou in thy wiſedome and mercy ſo proportion thy guifts, and reſtraints, as thou knoweſt beſt for my ſoule. If I bee not humbled e-

nough,

nough, let mee want; and so order all my estate; that I may want any thing saue thy selfe.

XXVIII.

Vpon the sight of a Crow pulling off woollfrom the backe of a Sheepe.

HOw well these Creatures know whom they may bee bold with? That Crow durst not doe this to a Wolfe, or Mastiue; The knowne simplicity of this innocent beast giues aduantage to this presumption.

Meeke-

Meekeneſſe of ſpirit commonly drawes on iniuries.

The cruelty of ill natures vſually ſeekes out thoſe, not who deſerue worſt, but who will beare moſt.

Patience and mildneſſe of Spirit is ill beſtowed where it expoſes a man to wrong and inſultation;

Sheepiſh diſpoſitions are beſt to others; worſt to themſelues. I could be willing to take iniuries; but I will not be guilty of prouoking them by lenity; for harmleſneſſe let me goe for a Sheepe, but whoſoeuer will bee tearing

ring my fleece; let him looke to himselfe.

XXIX.

Vpon the sight of two Snayles.

THere is much variety euen in Creatures of the same kinde. See there, two Snayles; One hath an house, the other wants it; yet both are Snayles; and it is a question whether case is the better; That which hath an house hath more shelter, but that which wants it, hath more freedome; The priuiledge of that

couer

couer is but a burthen; you see if it haue but a stone to clime ouer, with what stresse it drawes vp that beneficiall lode; and if the passage proue strait, finds no entrance: whereas the empty Snaile makes no difference of way; Surely, it is alwayes an ease, and sometimes an happinesse to haue nothing; no man is so worthy of enuy as he that can be cheerfull in want:

XXX.

Vpon the hearing of the ſtreet cries in London.

WHat a noyſe doe theſe poore ſoules make in proclaiming their commodities? each tels what hee hath, and would haue all hearers take notice of it; and yet (GOD wot) it is but poore ſtuffe that they ſet out, with ſo much oſtentation; I doe not heare any of the rich Merchants talke of what bags hee hath in his cheſts, or what treaſures of rich wares in his ſtore-houſe; euery

euery man rather desires to hide his wealth; and when he is vrged, is ready to dissemble his ability. No otherwise is it in the true Spirituall riches; hee that is full of Grace, and good workes, affects not to make shew of it to the world, but rests sweetly in the secret testimony of a good Conscience; and the silent applause of GODS spirit witnessing with his owne; whiles contrarily the venditation of our owne worth, or parts, or merits, argues a miserable indigence in them all; O GOD, if the confessing of thine owne

guifts

guifts may glorifie thee, my modeſty ſhall not bee guilty of a niggardly vnthankfulneſſe; but for ought that concernes my ſelfe, I cannot bee too ſecret; Let mee ſo hide my ſelfe that I may not wrong thee; and wiſely diſtinguiſh betwixt thy praiſe, and my owne.

* * *

XXXI.

XXXI.

Vpon the Flies gathering to a galled Horſe.

HOw theſe Flyes ſwarme to the galled part of this poore Beaſt; and there ſit feeding vpon that worſt peece of his fleſh; not medling with the other ſound parts of his skin; Euen thus doe malicious tongues of Detractors; if a man haue any infirmity in his perſon or actions, that they will bee ſure to gather vnto, and dwell vpon: whereas his com-

commendable parts, and well-deseruings are passed by, without mention, without regard; It is an enuious selfe-loue, and base cruelty that causeth this ill disposition in men; In the meane time this onely they haue gained, it must needs bee a filthy Creature, that feeds vpon nothing but corruption.

* * *

XXXII.

Vpon the sight of a darke Lanthorne.

THere is light indeed, but so shut vp, as if it were not; and when the side is most open, there is light enough to giue direction to him that beares it, none to others: He can discerne another man by that light, which is cast before him, but another man cannot discerne him; Right such is reserued knowledge; no man is the better for it, but the owner; there is no outward difference betwixt concealed skill; and ignorance

held from him what hee could not challenge. All is, O God, in thy good pleasure, whether to giue, or deny; Neither is it otherwise in matter of Grace. The vnregenerate man is a Spirituall foole; no man is truly wise but the renewed; how is it, that whiles I see another man besotted with the vanity and corruption of his nature; I haue attained to know God, and the great mystery of Saluation, to abhorre those sins which are pleasing to a wicked appetite? Who hath discerned me? Nothing but thy free mercy, O my GOD; why else was I a

Man not a brute Beast? Why right shaped, not a Monster? Why perfectly limmed, not a cripple? Why well-sensed, not a foole? Why well affected, not graceles? why a vessell of honour, not of wrath? If ought be not ill in mee, O LORD, it is thine; Oh let thine bee the praise, and mine the thankfulnesse.

XLIII.

XLIII.

Vpon the Loadstone and the Iett.

AS there is a ciuil commerce amongst men for the preseruation of humane Society, so there is a naturall commerce which GOD hath set amongst the other Creatures for the maintenance of their common being; There is scarce any thing therefore in nature, which hath not a power of attracting some other; The fire drawes vapors to it, the Sunne drawes the fire. Plants drawes moysture, the Moone drawes the

Sea, all purgatiue things draw their proper humors, a naturall instinct drawes all sensitiue Creatures to affect their owne kinde; and euen in those things which are of imperfect mixtion, wee see this experimented, So as the senseleſſe stones and mettals are not voyd of this actiue vertue; the loadstone drawes Iron, and the iett, rather then nothing, drawes vp strawes, and dust; with what a force do both these stones worke vpon their seuerall Subiects; is there any thing more heauy and vnapt for motion then Iron, or steele? Yet these

doe

doe ſo run to their beloued loadſtone, as if they had the ſence of a deſire and delight; and doe ſo cling to the point of it, as if they had forgotten their weight for this adherence. Is their any thing more apt for diſperſion then ſmall ſtrawes, and duſt? yet theſe gather to the lett, and ſo ſenſibly leape vp to it, as if they had a kind of ambition to be ſo perferred;

Me thinks, I ſee in theſe two a meere Embleme of the hearts of men, & their ſpirituall attractiues; The grace of Gods ſpirit, like the true Loadſtone, or Adamant, drawes vp the

yron heart of man to it, and holds it in a constant fixednesse of holy purposes, and good actions; The world like the Iett drawes vp the sensuall hearts of light and Vaine men, and holds them fast in the pleasures of sin. I am thine yron, O Lord, be thou my Loadstone. Draw thou mee and I shall run after thee: Knit my heart vnto thee that I may feare thy name.

* * *

XLIIII.

XLIIII.

Vpon hearing of Musicke by night.

HOw sweetly doth this Musicke sound in this dead season? In the day time it would not, it could not so much affect the eare? All harmonious sounds are aduanced by a silent darkenesse; Thus it is with the glad tidings of Saluation; The Gospell neuer sounds so sweet, as in the night of persecution, or of our owne priuate affliction; It is euer the same, the difference is in our disposition to receiue it. O God,

whose praise it is to giue songs in the night, make my prosperity conscionable, and my crosses cheerfull.

XLV.

Vpon the fanning of Corne.

SEe how in the fanning of this Wheat, the fullest and greatest graines lye euer the lowest; and the lightest take vp the highest place; It is no otherwise in mortalitie; those which are most humble, are fullest of Grace; and oft times those haue most conspicuity, which haue the least substance;

ſtance; To affect obſcurity or ſubmiſſion, is baſe and ſuſpicious; but that man whoſe modeſty preſents him meane to his owne eyes, and lowly to others, is commonly ſecretly rich in vertue; Giue me rather a low fulneſſe then an empty aduancement;

XLVI.

Vpon Herbs dryed.

THey ſay thoſe herbes will keepe beſt, and will longer retaine both their hewe and verdure, which are dryed thus in the ſhade, then thoſe which are ſuddainly

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scorched with fire, or Sunne;

Those wits are like to bee most durable, which are closely tutored with a leisurely education;

Time and gentle Constancy ripens better then a suddaine violence; Neyther is it otherwise in our spirituall condition; A wilfull slackneſſe is not more dangerous, then an ouer-hastening of our perfection; If I may be euery moment drawing nearer to the end of my hope, I shall not wish to precipitate

XLVII.

Vpon the quenching of Iron in water.

HArke how that Iron quenched in the water hiſſeth, and makes that noyſe, which whiles it was cold, or dry, it would neuer make; wee cannot quench hot and vnruly deſires in youth without ſome mutiny, and rebellious oppoſition.

Corruptions cannot be ſubdu'd without ſome reluctation, and that reluctation cannot bee without ſome tumult: After ſome ſhort noyſe, and ſmoake, and bubbling, the mettall is quiet and holds to the forme,

forme, whereinto it is beaten, O GOD, why ſhould it trouble mee to finde my good indeauours reſiſted, for the little brunt of a change, whiles I am ſure this inſurrection ſhall end in an happie peace?

XLVIII.

Vpon a faire coloured Fly.

WHat a pleaſant mixture of colors there is in this Flye; and yet they ſay, no flye is ſo venemous as this; which by the outward touch of the hand corrodes

rodes the inmoſt paſſages of the body;

It is no truſting to colours, and ſhapes; wee may wonder at their Excellency; without dotage vpon their Beautie. Homelineſſe makes leſſe ſhew, and hath leſſe danger; Giue mee inward vertue and vſefulneſſe; let others care for outward glory.

XLIX.

Vpon a Glow-worme.

WHat a cold Candle is lighted vp in the body of this ſorry

ſorry Worme ? There needs no other diſproofe of thoſe that ſay there is no light at all without ſome heate; Yet ſure an outward heate helps on this coole light; Neuer did I ſee any of theſe bright wormes but in the hote moneths of Summer; in cold ſeaſons, eyther they are not, or appeare not, when the nights are both darkeſt, and longeſt, and moſt vncomfortable. Thus doe falſe-hearted Chriſtians in the warme and lightſome times of free and incouraged profeſſion, none ſhine more then they; In hard & gloomy ſeaſons of reſtraint,

and

and perſecution all their formal light is eyther loſt, or hid; Whereas true Profeſſors eyther like the Sun ſhine euer alike, or, like the Starres, ſhine faireſt in the froſtieſt nights: The light of this worme is for ſome ſhew, but for no vſe; any light that is attended with heate can impart it ſelfe to others, though with the expence of that ſubiect wherein it is; this doth neither waſt it ſelfe, nor helpe others; I had rather neuer to haue light, then not to haue it alwayes; I had rather not to haue light, then not to communicate it.

L.

Vpon the ſhutting of one Eye.

WHen wee would take ayme, or ſee moſt exquiſitely, wee ſhut one eye: Thus muſt wee doe with the eyes of our Soule; When wee would looke moſt accurately with the eye of Faith, wee muſt ſhut the eye of Reaſon; elſe the viſuall beames of theſe two apprehenſions, will bee croſſing each other, and hinder our cleare diſcerning; Yea rather, let mee pull out this right eye of Reaſon, then

then it ſhall offend mee in the interruptions of mine happy Viſions of GOD.

LI.

Vpon a Spring-water.

HOw this Spring ſmoketh, whiles other greater Channels are frozen vp; this water is liuing, whiles they are dead; All experience teacheth vs that Well-waters ariſing from deepe ſprings, are hotter in Winter, then in Summer; the outward cold doth keepe in, and double their inward heat.

Such

Such is a true Christian in the euill day; his life of Grace gets more vigor by opposition; hee had not beene so gracious, if the times had beene better; I will not say hee may thanke his enemies, but I must say hee may thanke God for his Enemies; O GOD, what can put out that heate, which is increased with cold? How happy shall I be, if I may grow so much more in Grace, as the World in Malice?

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LII.

Vpon Gnats in the Sunne.

WHat a Cloud of Gnats is heere? Marke their motion; they doe nothing but play vp and downe in the warme Sunne, and sing; and when they haue done, sit downe and sting the next hand, or face they can seize vpon; See heere a perfect embleme of Idlenesse and Detraction; how many do thus miserably mispend their good houres? Who after they haue wasted the succeeding dayes in vaine, and meerely vnprofitable pastime, sit downe, and backe-

backe-bite their Neighbours. The Bee ſings too ſometimes, but ſhee workes alſo: and her worke is not more admirable, then vſefull; but theſe fooliſh Flyes, doe nothing but play, and ſing to no purpoſe; euen the buſieſt, and moſt actiue ſpirits moſt recreate, but to make a Trade of ſport, is for none but lazie Wantons.

The Bee ſtings too; but it is when ſhee is prouoked; theſe draw blood, vnoffended, and ſting for their owne pleaſure: I would bee glad of ſome recreation but to enable, and ſweeten my worke; I would

would not but ſting ſometimes, where is iuſt cauſe of offence. But God bleſſe mee from thoſe men, which will euer bee eyther doing nothing, or ill.

LIII.

Vpon the ſight of Grapes.

MArke the difference of theſe Grapes; There you ſee a cluſter, whoſe grapes touch one another, well ripened; heere you ſee ſome ſtragglers, which grow almoſt ſolitarily, greene and hard. It is thus with vs, Chriſtian ſocietie helpeth our

our progresse; And, woe to him that is alone; Hee is well, that is the better for others; but he is happy by whom others are better.

LIIII.

Vpon a Corne field ouergrowne with Weeds.

HEere were a goodly field of Corne, if it were not ouer-laid with Weeds; I doe not like these reds, and blewes and yellowes, amongst these plaine stalkes and eares: This beauty would doe well elsewhere; I had

had rather to see a plot lesse faire, and more yeilding; In this Field I see a true picture of the World; wherein there is more Glory, then true substance; Wherein the greater part carries it from the better; Wherein the natiue Sonnes of the Earth out-strip the aduentitious brood of grace; Wherein Parasites and vnprofitable hangbyes doe both rob, and ouer-top their Masters; Both Field and World grow alike, looke alike; and shall end alike; both are for the fire; whiles the homely and solide eares of despised Vertue shall

shall be for the garners of immortality.

LV.

Vpon the sight of Tulipaes and Marygolds, &c. in his Garden.

THese Flowers are true Clients of the Sunne; how obseruant they are of his motion, and influence? At euen, they shut vp, as mourning for his departure, without whom they neyther can nor would flourish, in the morning, they welcome his rising with a chearefull open-

openesse, and at noone, are fully displayd in a free acknowledgment of his bounty: Thus doth the good heart vnto God; When thou turnedst away thy face I was troubled, saith the man after Gods owne heart; In thy presence is life, yea the fulnesse of ioy: Thus doth the carnall heart to the world; which that withdrawes his fauour, hee is dejected, and reuiues with a smile: All is in our choyse, whatsoeuer is our Sun will thus carry vs; O God, bee thou to mee, such as thou art in thy selfe; thou shalt bee mercifull in drawing mee;

shall bee happy in following thee.

LVI.

Vpon the sound of a crack't Bell.

WHat an harsh sound doth this Bell make in euery eare? The Mettall is good enough; it is the rifte that makes it so vnpleasingly iarring; How too like is this Bell to a scandalous and ill-liued Teacher? His calling is honourable; his voyce is heard farre enough; but the flawe (which is noted

ted in his life) marres his Doctrine; and offends those eares which else would take pleasure in his teaching; It is possible that such a one, euen by that discordous noyse may ring in others into the Tryumphant Church of Heauen; but there is no remedy for himselfe but the fire; whether for his reforming, or iudgment.

LVII.

Vpon the sight of a blinde Man.

HOw much am I bound to GOD that hath giuen mee eyes to see this Mans want of eyes? With what suspition and feare he walkes? How doth his hand and staffe examine his way? With what iealousie doth he receiue euery morsell, euery draught, and yet meets with many a post, and stumbles at many a stone, and swallowes many a flye. To him the world is as if it were not; or as if it were all

all rubbes, and snares, and downfalls; And if any man will lend him an hand, he must trust to his (how euer faithlesse) guide without all comfort saue this, that hee cannot see himselfe mis-carry. Many a one is thus Spiritually blind, and because hee is so, discernes it not; and not discerning complaines not of so wofull a condition. The God of this world hath blinded the eyes of the Children of disobedience; they walke on in the wayes of death; and yield themselues ouer to the guidance of him who seekes for nothing but their precipitation in-

to Hell. It is an addition to the misery of this inward occæcation, that it is euer ioyned with a secure confidence in them whose trade and ambition is to betray their Soules.

What euer become of these outward sences which are common to mee with the meanest, and most despicable creatures, O Lord, giue mee not ouer to that Spirituall darkenesse, which is incident to none but those that liue without thee, and must perish eternally, because they want thee.

LVIII.

LVIII.

Vpon a Beech-tree full of Nuts.

HOw is this Tree ouerladen with maſt, this yeare? It was not ſo the laſt; neither will it (I warrant you) bee ſo the next; It is the Nature of theſe free Trees, ſo to powre out themſelues in-to fruit, at once; that they ſeeme afterwards either ſterile, or niggardly. So haue I ſeene pregnant wits (not diſcreetly gouerned) ouerſpend themſelues in ſome one maiſter-peece ſo laviſhly, that they haue

prooued either barren, or poore and flatt in all other subiects. True-Wisedome as it serues to gather due sap both for nourishment, and fructification; so it guides the seasonable and moderate bestowing of it in such manner, as that one season may not be a glutton, vvhiles others famish: I vvould be glad to attaine to that measure and temper that vpon all occasions I might alwayes haue enough, neuer too much.

LIX.

Vpon the sight of a peece of Mony vnder the Water.

I Should not vvish ill to a Couetous man; if I should wish all his Coine in the bottome of the Riuer; No panement could so well become that streame; no sight could better fit his greedy desires; for there euery peece would seeme double, euery teston would appeare a shilling, euery Crowne an Angell. It is the nature of that element to greaten appearing quantities; vvhiles

wee looke through the ayre vpon that solide body, it can make no other representations: Neither is it otherwise in spirituall eyes, and obiects; if wee looke with carnall eyes through the interposed meane of sensuality, euery base and worthlesse pleasure will seeme a large contentment; if with weake eyes wee shall looke at small and immateriall truthes aloofe off, in another element of apprehension, euery parcell thereof shall seeme maine, and essentiall; hence euery knack of heraldry in the sacred genealogies, & euery Scholasticall quirke

in

in disquisitions of Diuinity, are made matters of no lesse then life, and death to the Soule. It is a great improuement of true wisedome to be able to see things as they are, and to value them as they are seene. Let mee labour for that power and stayednesse of iudgment, that neither my senses may deceiue my mind, nor the obiect may delude my sense.

* * *

LX.

LXI.

Vpon the first rumour of the Earth-quake at Lime, wherein a Wood was swallowed vp with the fall of two Hills.

GOod LORD; how doe wee know when wee are sure? If there were Man or Beast in that Wood, they seemed as safe as wee now are; they had nothing but Heauen aboue them, nothing but firme Earth below them; and yet in what a dreadfull pit-fall were they instantly taken; There is no fence for

Gods hand; A man would as soone haue feared that Heauen would fall vpon him, as those Hills? It is no pleasing our selues with the vnlikelyhood of diuine iudgements. We haue oft heard of Hills couered with Woods, but of Woods couered with Hills I thinke neuer till now: Those that planted or sowed those Woods intended they should bee spent with fire, but Loe, GOD meant they should bee deuoured with Earth.

Wee are wont to describe impossibilities by the meeting of Mountaines,

taines, and behold heere two Mountaines are met, to swallow vp a Valley; What a good God it is whose prouidence ouerrules, and disposes of all these euents?

Townes or Cities might as well haue beene thus buried, as a solitary Dale, or a shrubby Wood: Certainly the God that did this, would haue the vse of it reach further then the noyse; this hee did, to show vs what hee could, what hee might doe; If our hearts doe not quake, and rend at the acknowledgement of his infinite Power, and feare of his terrible

rible iudgements as well as that Earth did, we must expect to bee made warnings; that would take none.

LXI.

Vpon the sight of a Dormouse.

AT how easie a rate doe these Creatures liue that are fed with rest; So the Beare and the Hedge-hog (they say) spend their whole winter in sleepe, and rise vp fatter then they lay downe; How oft haue I enuyed the thriuing drowsinesse of

of these Beasts; When the toyle of thoughts hath bereaued mee of but one houres sleepe; and left mee languishing to a new taske; and yet, when I haue vvell digested the comparison of both these conditions, I must needs say, I had rather vvaste vvith vvorke, then barren vvith ease; & would rather choose a life profitably painfull, then vselessely dull and delicate. I cannot tell vvhether I should say those Creatures liue, vvhich doth nothing; since vve are vvont euer to notifie life by motion; Sure I am their life is not vitall; For mee, Let me rather

to

ther complaine of a mind that will not let mee bee idle; then of a body that will not let mee worke.

LXII.

Vpon Bees fighting.

WHat a pitty it is to see these profitable, industrious Creatures fall so furiously vpon each other, and thus sting and kill each other, in the very mouth of the Hiue! I could like well to see the Bees doe this execution vpon Waspes, and droanes, ie-

nemies

nemies to their common flocke, this saueours but of Iustice; But to see them fall foule vpon those of their owne wing, it cannot but trouble their owner, who must needs bee an equall leeser by the victory of eyther; There is no more perfect resemblance of a Common-wealth, whether ciuill, or sacred, then in an Hiue: The Bees are painfull and honest Compatriots, labouring to bring Waxe and Hony to the maintenance of the publike state; The Waspes and Droanes are vnprofitable and harmefull Hangbyes, which liue vpon

vpon the ſpoyle of others labours; whether as common Barattors, or ſtrong Theeues, or bold Parafites, they doe nothing but robbe their Neighbours. It is an happie ſight vvhen theſe feele the dint of Iuſtice, and are cut off from doing further miſchiefe; But to ſee well-affected and beneficiall Subiects vndoe themſelues vvith duells, vvhether of Law, or Sword; to ſee good Chriſtians of the ſame profeſſion, ſhedding each others blood, vpon quarrels of Religion, is no other then a ſad and hateful ſpectacle; and ſo much the more, by hovv much

much wee haue more meanes of reason and Grace to compose our differences, and correct our offensiue contentiousnesse; Oh GOD, who art at once the Lord of Hosts, and Prince of Peace, giue vs warre with spirituall wickednes, and Peace with our Brethren.

LXIII.

LXIII.

Vpon Waſpes falling into a Glaſſe.

SEe you that narrow-mouthed glaſſe, vvhich is ſet neare to the Hiue, marke how buſily the Waſpes reſort to it; being drawne thither by the ſmell of that ſweet liquor vvherewith it is bayted; ſee how eagerly they creepe into the mouth of it; and fall downe ſuddainely from that ſlippery ſteepneſſe, into that watery trap, from which they can neuer riſe; there, after ſome vaine labour, and wearineſſe, they drowne,

drowne, and dye; You doe not see any of the Bees looke that way; they passe directly to their Hiue, without any notice taken of such a pleasing Bayt; Idle and ill disposed persons are drawne away with euery temptation; they haue both leisure and will to intertaine euery sweet allurement to sin, and wantonly prosecute their owne wicked lusts till they fall into irrecouerable damnation;

Whereas the diligent and laborious Christian, that followes hard and conscionably the workes of an honest calling, is

free

free from the danger of theſe deadly inticements, and layes vp hony of comfort againſt the Winter of euill; Happy is that man who can ſee and inioy the ſucceſſe of his labour; but, how euer, this wee are ſure of; if our labour cannot purchaſe the good wee would haue, it ſhall preuent the euill wee would auoyd.

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LXIIII.

LXIIII.

Vpon a Spring in a wilde Forrest.

LOe heere the true patterne of Bounty; What we (are) chryſtall ſtreames are heere, and how liberally doe they guſh forth and haſten downe in a pleaſing murmur, into the Valley; Yet you ſee neyther Man nor Beaſt, that takes part of that vvholſome and pure vvater; It is enough, that thoſe may dip vvho vvill; the refuſall of others doth no whit abate of this proffered plenty; Thus Bountifull Houſe-

keepers

keepers hold on their set ordinary prouision, whether they haue gueſts, or no; Thus conſcionable Preachers powre out the liuing Waters of wholſome Doctrine, whether their Hearers partake of thoſe bleſſed meanes of Saluation, or neglect their holy indeauours; Let it bee our comfort that wee haue beene no niggards of theſe cœleſtiall ſtreames, let the world giue an account of the improuement.

LXV.

Vpon the sight of an Owle in the twi-light.

WHat a strange Melancholicke life doth this Creature lead; to hide her head, all the day long, in an yuie-bush, and at night, when all other Birds are at rest, to flye abroad, and vent her harsh notes; I know not why the ancients have sacred this Bird to wisedome, except it be for her safe closenesse, and singular perepicacity; that when other domesticall and ayrie Creatures are blind

blind, ſhee onely hath inward light to diſcerne the leaſt obiects for her owne aduantage; Surely thus much wit they haue taught vs in her; that hee is the wiſeſt man, that would haue leaſt to doe with the multitude; that no life is ſo ſafe as the obſcure; that retirednesſe, if it haue leſſe comfort, yet leſſe danger and vexation; Laſtly, that hee is truly wiſe who ſees by a light of his owne, when the reſt of the world ſit in an ignorant and confuſed darkneſſe, vnable to apprehend any truth, ſaue by the helpes of an outward illumination.

Had this Fowle comne forth in the day time, how had all the little Birds flock't wondring about her, to see her vncouth visage, to heare her vntuned notes; shee likes her estate neuer the worse, but pleaseth her selfe in her owne quiet reseruednesse; It is not for a wise man to bee much affected with the censures of the rude and vnskilfull vulgar, but to hold fast vnto his owne well-chosen and well-fixed resolutions; Euery foole knowes what is wont to be done; but what is best to bee done, is knowne onely to the wise.

LXVI.

LXVI.

Vpon an arme benummed.

HOw benummed and (for the time) senseleſſe is this arme of mine becomne, onely with too long leaning vpon it?

Whiles I vſed it to other ſeruices, it fayled mee not, now that I haue reſted vpon it, I finde cauſe to complaine; It is no truſting to an arme of fleſh; On whatſoeuer occaſion we put our confidence therein, this relyance will bee ſure to

end in paine, and diſappointment; O GOD, thine arme is ſtrong and mighty; all thy Creatures reſt themſelues vpon that, and are comfortably ſuſtained; Oh that wee were not more capable of diſtruſt, then thine omnipotent hand is of wearineſſe and ſubduction.

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LXVII.

LXVII.

Vpon the Sparkes flying vpward.

IT is a feeling compariſon (that of IOB) of man borne to labour, as the ſparkes to flye vpward; That motion of theirs is no other then naturall; Neyther is it otherwiſe for man to labour; his minde is created actiue, and apt to ſome or other ratiocination; his ioynts all ſtirring; his nerues made for helps of mouing; and his occaſions of liuing call him forth to action: So

as an idle man doth not more want Grace, then degenerate from Nature. Indeed, at the firſt kindling of the fire, ſome ſparkes are wont, by the impulſion of the Bellowes, to flie forward, or ſideward; and euen ſo, in our firſt Age, youthly vanity may moue vs to irregular courſes; but when thoſe firſt violences are ouercome; and wee haue attained to a ſetledneſſe of diſpoſition, our ſparkes flye vp, our life is labour; And why ſhould wee not doe that, which we are made for? Why ſhould not GOD rather

ther grudge vs our being, then wee grudge him our worke? It is no thanke to vs that wee labour out of neceſſity; out of my obedience to thee, O GOD I deſire euer to bee imployed; I ſhall neuer haue comfort in my toyle, if it be rather a purueyance for my ſelfe, then a Sacrifice to thee.

* * *

LXVIII.

Vpon the sight of a Rauen.

I Cannot see that Bird but I must needs thinke of ELIAH; and wonder no lesse at the miracle of his faith then of his prouision; It was a strong beleefe that carryed him into a desolate retirednesse to expect food from Rauens; This fowle, wee know, is rauenous; all is too little that hee can forage for himselfe; and the Prophets reason must needs suggest to him, that in a dry barren Desart

ſart bread and fleſh muſt be great dainties; yet he goes aſide to expect victuals from that purueyance; Hee knew this Fowle to bee no leſſe greedy, then vncleane; Vncleane, as in Law, ſo in the nature of his feed; What is his ordinary prey but loathſome carrion? Yet ſince GOD had appointed him this Cator, he ſtands not vpon the nice points of a faſtidious ſqueamiſhneſſe, but confidently depends vpon that vncouth prouiſion; And accordingly, theſe vnlikely purueyours bring him bread and fleſh in the Morning, and

bread

bread and flesh in the Euening.

Not one of those hungry Rauens could swallow one morsell of those viandes, which were sent, by them, to a better mouth; The Riuer of Cherith sooner fayled him, then the tender of their Seruice. No doubt, ELIAHS stomacke was often vp before that his incurious dyet came; When expecting from the mouth of his Caue, out of what Coast of Heauen these his Seruitors might bee descryed, vpon the sight of them, hee magnified, with a thankefull heart, the wonderfull good-

goodneſſe and truth of his GOD; and was nouriſhed more with his faith, then with his food: O GOD, how infinite is thy prouidence, wiſedome, power? We creatures are not what wee are, but what thou wilt haue vs; when thy turne is to be ſerued, wee haue none of our owne; Giue mee but faith, and doe what thou wilt.

LXIX.

intertained with all variety of Perſecution ? O Sauiour, thy Spouſe fares no otherwiſe then thy ſelfe; to match her fully, thou haſt ſaid of thy ſelfe, I am a Worme and no man; Such thou wert in thine humbled eſtate, here on earth; ſuch thou wouldſt bee; But, as it is a true word that hee who made the Angels in Heauē, made alſo the Wormes on earth, ſo it is no leſſe true, that hee who made himſelfe and his Church Wormes vpon Earth, hath raiſed our nature in his perſon aboue the Angels, and our perſon in his Church to little

leſſe

lesse then Angels; It matters not how wee fare in this Valley of tears, whiles wee are sure; of that infinite amends of Glory aboue.

LXX.

Vpon the putting on of his Cloathes.

WHat a poore thing were Man, if hee were not beholden to other Creatures? The Earth affords him flaxe for his linnen, bread for his belly, the Beasts his ordinary cloathes, the Silke-worme his brauery; the

the backe and bowels of the Earth his mettals and fuell; the Fishes, Fowles, Beasts his nourishment; His wit indeed workes vpon all these, to improue them to his owne aduantage; but they must yield him materials, else hee subsists not. And yet wee fooles are proud of our selues, yea proud of the cast Suites of the very baseſt Creatures: There is not one of them that haue so much need of vs; They would inioy themselues the more, if Man were not; Oh GOD, the more wee are sensible of our owne indigence, the more let

vs wonder at thine al-ſufficiency in thy ſelfe; and long for that happie condition, wherein thou (which art all perfecti-on) ſhalt bee all in all to vs.

LXXI.

Vpon the ſight of a great Library.

WHat a world of wit is here pack't vp together? I know not whether this ſight doth more diſmay, or com-fort me; it diſmayes me to thinke, that heere is ſo much that I cannot know;

know; It comforts mee, to thinke that this variety yeelds ſo good helps to know what I ſhould; There is no truer word then that of SALOMON, There is no end of making many Bookes; this ſight verifies it; There is no end; indeed, it were pitty there ſhould. GOD hath giuen to Man a buſie Soule; the agitation whereof, cannot but through time and experience, worke out many hidden truthes; to ſuppreſſe theſe would bee no other then iniurious to Mankind; whoſe minds like vnto ſo many candles, ſhould bee kind-

led

led by each other : The thoughts of our deliberation are most accurate; these wee vent into our Papers; What an happinesse is it, that, without all offence of Necromancy, I may here call vp any of the ancient Worthies of learning, whether humane, or diuine, and conferre with them of all my doubts? That I can at pleasure summon whole Synodes of Reuerend Fathers, and acute Doctors from all the Coasts of the Earth; to giue their well-studyed iudgements in all points of question which I propose? Neyther can I

cast my eye casually vpon any of these silent Maisters, but I must learne somewhat: It is a wantonnesse to complaine of choyse;

No Law bindes vs to read all; but the more we can take in, and digest, the better-liking must the minds needs bee; Blessed bee GOD that hath set vp so many cleare Lamps in his Church.

Now, none but the wilfully blind can plead darknesse; And blessed bee the memory of those his faithfull Seruants, that haue left their bloud, their spirits, their liues in these precious Papers; and

and haue willingly wasted themselues into these during Monuments, to giue light vnto others.

LXXII.

Vpon the red Crosse on a doore.

OH signe fearefully significant; this Sickneſſe is a Croſſe indeed, and that a bloudy one; both the forme and the colour import Death; The Iſraelites doores whoſe lintells were beſprinkled with blood, were paſſed ouer by the deſtroying Angell; here, the

the destroying Angell hath smitten, and hath left this marke of his deadly blow; Wee are wont to fight cheerefully vnder this Ensigne abroad, and be victorious; Why should we tremble at it at home? Oh GOD, there thou fightest for vs, heere against vs; Vnder that wee haue fought for thee, but vnder this (because our sinnes haue fought against thee) wee are fought against by thy iudgements.

Yet Lord, it is thy Crosse, though an heauy one; It is ours by merit, thine by imposition; O Lord, sanctifie thine af-

affliction, and remoue thy vengeance.

LXXIII.

Vpon the change of Weather.

I Know not whether it be worse, that the Heauen looke vpon vs alwayes with one face, or euer varying: for as continuall change of Weather causes vncertainty of health, so a permanent fastednesse of one season, causeth a certainty of distemper; perpetuall moysture dissolues vs, perpetuall heate

euaporates or inflames vs; cold stupefies vs, drought obstructs and withers vs; Neither is it otherwise in the state of the minde; if our thoughts should bee alwayes Volatile, changing, inconstant, wee should neuer attaine to any good habite of the Soule, whether in matter of iudgement, or disposition; but if they should bee alwayes fixed, wee should run into the danger of some desperate extremity; to bee euer thinking, would make vs mad; to bee euer thinking of our crosses, or sinnes, would make vs hartlesly dejected; to

bee euer thinking of Pleasures and Contentments, would melt vs into a loose Wantonnesse; to bee euer doubting, and fearing, were an Hellish seruitude; to bee euer bold, and confident, were a dangerous presumption; but the interchanges of these in a due moderation, keepe the Soule in health; O GOD, howsoeuer these Variations bee necessarie for my Spirituall condition; Let mee haue no Weather but Sunneshine from thee; Doe thou lift vp the light of thy countenance vpon mee; and stablish mee

euer with thy free Spirit.

LXXIIII.

Vpon the sight of a Marriage.

WHat a comfortable and feeling resemblance is heere of CHRIST, and his Church: I regard not the persons, I regard the institution; Neyther the Husband, nor the Wife are now any more their owne; they haue eyther of them giuen ouer themselues, to other; not onely the Wife, which

is the weaker veſſell, hath yeilded ouer her ſelfe to the ſtronger protection, and participation of an abler head; but the Huſband hath reſigned his right in himſelfe ouer to his feebler conſort; So as now, her weakneſſe is his, his ſtrength is hers; Yea their very fleſh hath altered property; hers is his, his is hers; Yea their very Soule and Spirit may no more bee ſeuered in reſpect of mutuall affection, then from their owne ſeuerall bodyes: It is thus, O Sauiour, with thee and thy Church; Wee are not our owne, but thine;

who hast married vs to thy selfe in truth and righteousnesse; What powers, what indowments haue wee but from, and in thee? And as our holy boldnesse dares interesse our selues in thy graces, so thy wonderfully-compassionate mercy vouchsafes to interesse thy selfe in our infirmities; thy poore Church suffers on Earth, thou feelest in Heauen; & as complaining of our stripes, canst say, *Why persecutest thou mee?*

Thou againe art not so thine owne, as that thou art not also ours; thy Sufferings, thy Merits, thy

thy Obedience, thy Life, Death, Resurrection, Ascension, Intercession, Glory; yea thy blessed Humanity, yea thy glorious Deity, by vertue of our right, of our Vnion, are so ours, as that wee would not giue our part in thee for ten thousand Worlds.

Oh gracious Sauiour, as thou canst not but loue and cherish this poore and vnworthie Soule of mine, which thou hast mercifully espoused to thy selfe; so giue mee Grace to honour and obey thee, and forsaking all the base and sinfull riuality of the World; to

hold mee onely vnto thee whiles I liue here, that I may perfectly inioy thee hereafter.

LXXVI.

Vpon the sight of a Snake.

I Know not what horror wee finde in our selues at the sight of a Serpent? Other Creatures are more loathsome, and some no lesse deadly then it; yet, there is none, at which our bloud riseth so much, as at this; Whence should this bee, but out of an instinct of our old enmitie? Wee

were ſtung in Paradiſe, and cannot but feele it: But here is our weakneſſe; It was not the body of the Serpent that could haue hurt vs, without the ſuggeſtion of ſinne; and yet wee loue the ſinne whiles wee hate the Serpent; Euery day are wee wounded with the ſting of that old Serpent, and complaine not; and ſo much more deadly is that ſting, by how much it is leſſe felt: There is a ſting of guilt, and there is a ſting of remorſe; there is mortall venome in the firſt, whereof wee are the leaſt ſenſible; there is leſſe danger in the ſecond;

The Israelites found themselues stung by those fiery Serpents in the Desart; and the sense of their paine sent them to seeke for Cure; The World is our Desart; and as the sting of Death is Sinne; so the sting of Sinne is Death; I doe not more wish to finde ease their paine; If I complaine enough, I cannot faile of cure; O thou, which art the true brazen Serpent, lifted vp in this Wilderness, raise vp mine eyes to thee; and fasten them vpon thee; thy mercy shall make my soule whole, my wound soueraigne.

LXXVII.

Vpon the ruines of an Abby.

IT is not so easie to say what it was that built vp these Walles, as what it was that pulled them downe; euen the wickednesse of the Possessours; Euery stone hath a tongue to accuse the Superstition, Hypocrisie, Idlenesse, Luxury of the late owners. Me thinkes Mercie written all along, in Capitall letters vpon these heapes; *A fruitfull Land maketh bee barren for the iniquity of them that dwell therein;*

Per-

Perhaps there wanted not some Sacriledge in the Demolishers; in all the carriage of these businesses, there was a iust hand, that knew how to make an wholsome and profitable vse of mutuall sins; Full little did the Builders, or the in-dwellers thinke that this costly and warme Fabricke should so soone end violently in a desolate rubbish: It is not for vs to be high-minded, but to feare; No Roofe is so hye, no Wall so strong, as that sinne cannot levell it with the Dust; Were any pile so close that it could keepe out ayre, yet it could not keepe out iudge-

iudgement where ſinne hath beene fore-admitted;

In vaine ſhall wee promiſe ſtability to thoſe Houſes which wee haue made witneſſes of, and acceſſaries to our ſhamefull vncleannesſes, The firmneſſe of any building is not ſo much in the matter, as in the owner, Happy is that Cottage that hath an honeſt maiſter; and woe bee to that Palace that is vitiouſly inhabited.

LXXVII.

Vpon the discharging of a Peece.

GOod LORD; how witty men are to kill one another? What fine deuises they haue found out to murder a farre off? To slay many at once; and so to fetch off liues; that whiles a whole Lane is made of Carcasses with one blow, nobody knowes who hurt him? And what honour doe wee place in slaughter? Those armes, wherein wee pride our selues, are such, as which, wee, or our Ancestors haue purchased with blood?

blood? The Monuments of our Glory, are the ſpoyles of a ſubdu'd and ſlaine Enemy; Where contrarily, all the titles of God ſound of Mercy, and gracious reſpects to Man: God the Father is the maker and preſeruer of men; God the Sonne is the Sauiour of Mankind; God the Holy Ghoſt ſtyles himſelfe the Comforter: Alas, whoſe image doe we beare in this diſpoſition, but his, whoſe true title is the Deſtroyer? It is eaſie to take away the life, it is not eaſie to giue it; Giue mee the man that can deuiſe how to ſaue Troupes of men from killing,

killing, his name shall haue roome in my Calender; There is more true honour in a Ciuick garland, for the preseruing of one Subiect, then in a Lawrell, for the victory of many Enemies; Oh God, there are enow that bend their thoughts to vndoe what thou hast made, enable thou mee to bestow my indeauors in repriuing, or rescuing that which might otherwise perish; Oh thou who art our common Sauiour, make thou mee both ambitious, and able to helpe to saue some other besides my selfe.

LXXVIII.

Vpon the tolling of a passing-Bell.

HOw dolefull and heauy is this ſummons of Death; This ſound is not for our eares, but for our hearts; it calls vs not onely to our prayers, but to our preparation; To our Prayers for the departing Soule; to our preparation for our owne departing; Wee haue neuer ſo much need of Prayers, as in our laſt Combat; then is our great Aduerſary moſt eager; then are wee the weakeſt; then nature is

is so ouer-laboured, that it giues vs not leisure to make vse of gracious motions; There is no preparation so necessary as for this Conflict; all our life is little enough to make ready for our last houre; What am I better then my Neighbours? How oft hath this Bell reported to me the farewell of many more strong and vigorous bodies then my owne; of many more cheerfull and liuely spirits? And now what doth it, but call mee to the thought of my parting? Heere is no abiding for me; I must away too; Oh thou that art the GOD

of

of comfort, helpe thy poore Seruant that is now ſtrugling with his laſt enemie; His ſad friends ſtand gazing vpon him, and weeping ouer him, but they cannot ſuccour him; needs muſt they leaue him to do this great worke alone; none but thou, to whom belong the iſſues of death, canſt relieue his diſtreſſed and ouer-matched Soule; And for mee, let no man dye without mee; as I dye dayly, ſo teach mee to dye once; acquaint mee before hand with that Meſſenger, which I muſt truſt too; Oh teach mee ſo to number my

my dayes, that I may apply my heart to true wisedome.

LXXIX.

Vpon a Defamation dispersed.

WEre I the first, or the best that euer was slandered, perhaps it would bee somewhat difficult to command my selfe patience, Griefe is wont to bee abated eyther by partners, or precedents; the want, whereof deiects vs beyond measure, as men singled out for patternes

of

of misery: Now, whiles I finde this the common condition of all that euer haue beene reputed vertuous, why am I troubled with the whisperings of false tongues? O GOD, * the Diuell slandered thee in Paradise; O Sauiour, men slandered thee on earth more then Men or Diuels can reproach mee; Thou art the best, as thou art the best, that euer was smitten by a lying and venemous tongue: It is too much fauour that is done mee by malicious lippes, that they conforme mee to thy sufferings; I could not bee so happie

* *Si Christus Iudam passus est, cur non ego patiar Birrhichionem? Dial. de S. Martino Seuer. Sulpit.*

happie if they were not so spightfull; Oh thou glorious patterne of reproached innocence, if I may not dye for thee, yet let mee thus bleed with thee.

LXXX.

Vpon a ring of Bels.

WHiles euery Bell keepes due time, and order, what a sweet & harmonious sound they make? All the nieghbour Villages are cheared with that common Musicke; but when once they iarre, and checke each other; eyther

eyther iangling together, or striking preposterously, how harsh and vnpleasing is that noyse; So that as wee testifie our publike reioycing by an orderly and well-tuned peale; So when wee would signifie that the Towne is on fire wee ring confusedly.

It is thus in Church and Common-wealth; when euery one knowes and keepes their due rancks, there is a melodious consort of Peace and contentment; but when distances, and proportions of respects are not mutually obserued; when eyther States or persons will

will bee clashing with each other; the discord is grievous, and extreamely preiudiciall: such confusion eyther notifieth a fire already kindled, or portendeth it: Popular States may ring the changes with safety: but the Monarchicall government requires a constant and regular course of the set degrees of rule and inferiority, which cannot bee violated without a sensible discontentment, and danger. For mee, I doe so love the peace of the Church and State, that I cannot but with the charitable Apostle, say, *Would to God they*

they were cut off that trouble them; and shall euer wish eyther no iarres, or no clappers.

LXXXI.

Vpon the sight of a full Table at a Feast.

WHat great Variety is here, of flesh, of fish, of both, of neither; as it both Nature and Art did striue to pamper vs; Yet mee thinkes, enough is better then all this, Excesse is but a burden, as to the prouider, so to the Guest; It pitties and greeues mee to thinke

what toyle, what charge hath gone to the gathering of all these daintyes together, what paine so many poore Creatures haue beene put to, in dying for a needlesse Sacrifice to the Belly; what a Penance must bee done by euery accumbent; in sitting out the passage through all these dishes; what a taske the stomacke must bee put to in the concoxion of so many mixtures; I am not so austerely scrupulous as to deny the lawfulnesse of these abundant prouisions, vpon iust occasions; I find my Sauior himselfe more then once at a Feast; this

this is recorded as well as his one long Fast: Doubtlesse our bountifull GOD hath giuen vs his Creature, not for necessity onely, but for pleasure: But these exceedings would bee both rare, and moderate; and when they must bee, require no lesse patience then temperance;

Might I haue my option, Oh GOD, giue mee rather a little with peace and loue; Hee whose prouision for euery day, was thirty measures of fine flower, and threescore measures of Meale, thirty Oxen, an hundred Sheep, besides Venison, and

Fowle; yet can pray, *Giue mee the Bread of sufficiency*; Let mee haue no perpetuall Feast but a good Conscience; & from these great preparations (for the health both of Soule and body) let mee rise rather hungry, then surcharged.

LXXXII.

Vpon the hearing of a Lute well play'd on.

THere may bee (for ought wee know) infinite inuentions of Art, the possibility whereof wee should hardly euer be-

beleeue, if they were fore-reported to vs; Had wee liued in some rude, and remote part of the World, and should haue beene told, that it is possible onely by an hollow peece of Wood, and the guts of Beasts, stirred by the fingers of men, to make so sweet and melodious a noyse, wee should haue thought it vtterly incredible; yet now that wee see and heare it ordinarily done, wee make it no wonder; It is no maruell, if wee cannot fore-imagine, what kinde, and meanes of harmony GOD will haue vsed by his Saints, and Angels in

colours are beautifull, and noyſe delightfull; yet is apt to doe miſcheife in ſcratching and byting any hand that comes neare it; Theſe are Hypocrites both to the eye, and eare; Yet there is a degree further (beyond the example of all brute Creatures) of them, whoſe ſhow, whoſe words, whoſe actions are faire, but their hearts are foule, and abhominable;

No outward beautie can make the Hypocrite other then odious:

For mee, let my profeſſion agree with my words, my words with my

my actions, my actions with my heart; and let all of them be approoued of the GOD of truth.

LXXXIIII.

Vpon a penitent Malefactor.

I Know not whether I should more admire the Wisdome or the Mercy of God in his proceedings with men; Had not this man sinned thus notoriously, hee had neuer beene thus happy; whiles his courses were faire, and ciuill, yet hee was

graceleſſe; now his miſ-carriage hath drawne him into a iuſt affliction; his affliction hath humbled him; God hath taken this aduantage of his humiliation, for his Conuerſion: Had not one foot ſlip't into the mouth of Hell, hee had neuer beene in this forwardneſſe to Heauen;

There is no man ſo weake, or fooliſh, as that hee hath not ſtrength or wit enough to ſinne; or to make ill vſe of his ſinne. It is onely the goodneſſe of an infinite GOD, that can make our ſinne good to vs, though euill in it ſelfe; Oh GOD, it is

no

no thanke to our ſelues, or to our ſinnes, that wee are bettered with euill; the Worke is thine, let thine bee the Glory.

LXXXV.

Vpon the ſight of a Lilly.

THis muſt needs bee a goodly Flower that our Sauiour hath ſingled out to compare with SALOMON, and that not in his ordinary dreſſe, but in all his royalty. Surely the earth had neuer ſo glorious a King as hee, Nature yeilded nothing

thing that might set forth royall magnificence, that hee wanted; yet hee that made both SALOMON and this Flower, sayes that SALOMON in all his royaltie was not clad like it; What a poore thing is this earthly brauery that is so easily ouermatched? How ill Iudges are wee of outward beauties that contemne these goodly Plants, which their Creator thus magnifies; and admire those base mettals, which he (in comparison hereof) cõtemnes: If it be their transitorines that embaseth them; what are we? *All flesh is Grasse, and all the glory of man as*

the

the flower of Grasse: As we cannot be so braue, so wee cannot bee more permanent; Oh GOD, let it bee my ambition to walke with thee hereafter in white; Could I put on a robe of starres here, with proud HEROD, that glittering garment could not keepe mee from Lice, or Wormes; Might I sit on a Throne of Gold; within an house of Iuory, I see I should not compare with this Flower; I might bee as transitory, I should not bee so beautifull; What matters it whether I go for a flower, or a weed, heere; whethersoeuer, I must wither:

Oh

Oh thou which art greater then SALOMON doe thou cloath mee with thy perfect Righteouſneſſe, ſo ſhall I flouriſh for euer in the Courts of the Houſe of my God.

LXXXVI.

Vpon the ſight of a Coffin ſtucke with Flowers.

TOo faire appearance is neuer free from iuſt ſuſpicion; whiles heere was nothing but meere Wood, no Flower was to be ſeene here, now that this Wood is lined with an vnſauory Corps, it is ador-

adorned with this ſweet variety; the firre where-of that Coffin is made, yeilds a naturall redolence alone; now that it is ſtuffed thus noyſomely, all helpes are too little to counteruaile that ſent of corruption; Neyther is it otherwiſe in the liuing;

Perpetuall vſe of ſtrong perfumes argues a guiltines of ſome vnpleaſing ſauour. The caſe is the ſame Spiritually; an ouer-glorious outſide of Profeſſion implyes ſome inward filthineſſe that would faine eſcape notice; Our vncomely parts haue more comelineſſe put on;

Too

Too much ornament imports extreame deformity; For mee, let my show bee moderate, so shall I neyther deceiue applause, nor merit too deepe censure.

LXXXVII.

Vpon the view of the World.

IT is a good thing to see this materiall World; but it is a better thing to thinke of the intelligible World; this thought is the sight of the Soule, whereby it discerneth things, like it selfe, Spiri-

tuall,

tuall, and Immortall; which are so much beyond the worth of these sensible Obiects, as a Spirit is beyond a body, a pure substance beyond a corruptible, an infinite God aboue a finite Creature; O GOD, how great a word is that which the Psalmist sayes of thee, that thou abasest thy selfe to behold the things both in Heauen, and Earth?

It is our glory to looke vp euen to the meanest peece of Heauen; It is an abasement to thine incomprehensible Maiesty to looke downe vpon the best of Heauen; Oh, what a transcendent Glo-

ry

ry muſt that needs bee, that is abaſed to behold the things of Heauen? What an happineſſe ſhall it bee to mee, that mine eyes ſhall bee exalted to ſee thee; who art humbled to ſee the place, and ſtate of my bleſſednesſe: Yea, thoſe very Angels that ſee thy face, are ſo reſplendantly glorious, that wee could not ouer-liue the ſight of one of their faces, who are faine to hide their faces from the ſight of thine; How many millions of them attend thy Throne aboue, and thy Footſtoole below, in the Miniſtration to thy Saints?

It

It is that thine inuisible world, the Communion wherewith can make mee truly blessed; Oh GOD, if my body haue fellowship here amongst Beasts, of whose earthly substance it participates; Let my Soule bee vnited to thee, the God of Spirits; and bee raised vp to inioy the insensible society of thy blessed Angels; Acquaint mee before-hand with those Citizens and affaires of thine Heauen; and make me no stranger to my future Glory.

LXXXVIII.

Vpon the stinging of a Wasse.

HOw small things may annoy the greatest? euen a Mouse troubles an Elephant, a Gnat a Lion; a very Flea may disquiet a Gyant; What weapon can bee nearer to nothing then the sting of this Waspe? Yet what a painfull wound hath it giuen mee; that scarce-visible point how it entuenomes, and rankles, and swels vp the flesh? The tenderneſse of the part addes much to the griefe;

And if I bee thus vexed with

with the touch of an angry Flye, LORD, how ſhall I bee able to indure the ſting of a tormenting Conſcience? As that part is both moſt actiue, and moſt ſenſible, ſo that wound which it receiues from it ſelfe, is moſt intollerably greeuous; there were more eaſe in a neſt of Harnets, then vnder this one torture: O GOD, howſoeuer I ſpeed abroad, giue mee Peace at home; and what euer my fleſh ſuffer, keepe my Soule free.

Thus pained, wherein doe I find eaſe but in laying Hony to the part infected

fected? That Medicine onely abates the auguish; How neare hath Nature placed the remedy to the offence? Whensoeuer my heart is stung with the remorse for sinne, onely thy sweet and precious merits, O blessed Saui-our, can mitigate, and heale the wound; they haue vertue to cure mee, giue mee grace to apply them; that soueraigne re-ceit shall make my paine happy; I shall thus ap-plaud my griefe, It is good for me that I was thus afflicted.

***

LXXXIX.

Vpon the Araignment of a Felon.

VVIth what terrour doth this Malefactor ſtand at that Barre? His hand trembles, whiles it is lift vp for his tryall; his very lips quake, whiles hee ſaith, not guilty; his countenance condemnes him before the Iudge; and his feare is ready to execute him before his Hang-man: Yet this Iudge is but a weake man, that muſt, ſoone after, dye himſelfe; that ſentence of Death, which

which he can pronounce, is already passed by Nature vpon the most innocent; that act of death, which the Law inflicteth by him, is but momentary; who knowes whether himselfe shall not dye more painfully? O God, with what horror shall the guilty Soule stand before thy dreadfull Tribunall in the day of the great Assizes of the World? Whiles there is the presence of an infinite Majesty to daunt him; a fierce and clamorous Conscience to giue in euidence against him; Legions of vgly, and terrible Diuels wayting

ting to seize vpon him; a Gulfe of vnquenchable Fire ready to receiue him; whiles the Glory of the Iudge is no lesse confounding, then the cruelti e of the Tormenters; Where the Sentence is vnauoydable, and the Execution Euerlasting, Why doe not these terrors of thee, my GOD, make me wise to hold a priuy Sessions vpon my Soule, and actions; that being acquited by my owne heart, I may not bee condemned by thee; and being iudged by my selfe I may not bee condemned with the World?

XC.

Vpon the Crowing of a Cocke.

HOw harshly did this note sound in the eare of PETER; Yea pearced his very hart? Many a time had hee heard this bird, and was no whit moued with the noyse; now, there was a Bird in his bosome that crow'd lowder then this; Whose shrill accent conioyned with this, astonished the guilty Disciple:

The weary labourer when hee is awakened from his sweet sleepe by this naturall Clocke of the

the Houſhold, is not ſo angry at this troubleſome Bird, nor ſo vexed at the hearing of that vnſeaſonable ſound, as PETER was, when this Fowle awakened his ſleeping Conſcience, and call'd him to a timely repentance; This Cocke did but crow like others; neither made, or knew any difference of this tone, and the reſt; there was a diuine hand that ordered this Mornings note to be a Summons of Penitence; Hee that fore-told it, had fore-appointed it: that Bird could not but crow then; and all the noyſe in the High-

Priests Hall could not keepe that sound from PETERS eare, But, O SAVIOVR, couldst thou finde leasure, when thou stoodst at the Barre of that vniust, and cruell Iudgement, amidst all that bloudy rabble of Enemies, in the sense of all their furie, and the expectation of thine owne Death, to listen vnto this Monitor of PETERS Repentance; and vpon the hearing of it, to cast backe thine eyes vpon thy Denying, Cursing, Abiuring Disciple? O Mercie without measure; and beyond all the possibility of our Admiration;

to

to neglect thy selfe for a sinner, to attend the repentance of one, when thou wert about to lay downe thy life for all.

Oh GOD, thou art still equally mercifull. Euery Elect Soule is no lesse deare vnto thee: Let the sound of thy faithfull monitors smite my eares: and let the beames of thy mercifull eyes wound my heart, so as I may goe forth and weepe bitterly.

* *
*

XCI.

Vpon the Variety of thoughts by way of Conclusion.

WHen I bethinke my selfe how Eternity depends vpon this moment of life, I wonder how I can thinke of any thing but Heauen: but, when I see the distractions of my thoughts, and the aberrations of my life, I wonder how I can bee so bewitched, (as whiles I beleeue an Heauen) so to forget it. All that I can doe, is to bee angry at my owne vanity.

My

My thoughts would not bee ſo many, if they were all right; there are tenne thouſand by-wayes for one direct? As there is but one Heauen, ſo there is but one way to it; that liuing way, wherein I walke by Faith, by Obedience. All things, the more perfect they are, the more doe they reduce themſelues towards that vnitie, which is the Center of all perfection: Oh thou who art one, and infinite, draw in my heart from all theſe ſtragling, and vnprofitable Cogitations; and confine it to thine Heauen, and to thy ſelfe, who art the

Heauen of that Heauen. Let mee haue no life but in thee, no care but to inioy thee, no ambition but thy Glorie; Oh make mee thus imperfectly happy before my time; that when my time shall bee no more, I may bee perfectly happie with thee to all Eternitie.

FINIS.

THE

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FINIS.

Occasionall Meditations, not before set forth.

XCII.

Upon the sight of an harlot carted.

With what noyse and tumult, and zeale of solemne justice is this sin punished; the streets are not more full of beholders, then clamours; Every one strives to expresse his detestation of the fact, by some token of revenge; one casts myre, another water, another rotten egges upon the miserable offender; neither indeed

is ſhee worthy of leſſe: but, in the meane time, no man lookes home to himſelfe; it is no uncharity to ſay, that too many inſult in this juſt puniſhment, who have deſerved more; Alas, wee men value ſinnes by the outward ſcandall, but the wiſe and holy God (againſt whom onely our ſinnes are done) eſteemes them according to the intrinſecall iniquity of them: and according to the ſecret violation of his will and juſtice; thus, thoſe ſinnes which are fleight to us, are to him haynous. Wee ignorants would have rung *Davids* adultery

adultery with Baſins, but, as for his numbring of the people, we ſhould have paſt it over as veniall; The wiſe juſtice of the Almighty found more wickedneſs in this, which wee ſhould ſcarce have accuſed; Doubtleſſe there is more miſchiefe in a ſecret infidelity, which the world either cannot know, or cares not to cenſure, then in the fouleſt adultery; Publique ſins have more ſhame, private may have more guilt; If the world cannot charge me of thoſe; it is enough that I can charge my Soule of worſe: let others rejoyce

in these publique executions; Let me pitty the sinnes of others, and be humbled under the sense of my owne.

XCIII.

Upon the smell of a Rose.

SMelling is one of the meanest, and least useful of the senses; yet there is none of the five, that receives or gives so exquisite a contentment as it; Mee thinkes there is no earthly thing that yeelds so perfect a pleasure to any sense, as the odour of the first rose doth, to the sent: It is the wisedome and bounty of the creator,

tor ſo to order it, that thoſe ſenſes which have more affinity with the body, & with that earth whereof it is made, ſhould receive their delight and contentation by theſe things which are bred of the earth; but thoſe which are more ſpiritfull, and have more affinity with the Soule, ſhould bee reſerved for the perfection of their pleaſure, to another world; There, and then onely, ſhall my ſight make my ſoule eternally bleſſed.

XCIIII.

Vpon a cancelled Bond.

WHiles this obligation was in force, I was in servitude to my parchment; my bond was double, to a payment, to a penalty; now, that is discharged, what is it better then a waste scrole; regarded for nothing but the witnesse of its owne voydance, and nullity. No otherwise is it with the severe Law of my Creator; Out of Christ it stands in full force, and bindes me over either to perfect

perfect obedience, which I cannot possibly performe, or to exquisite torment, and eternall Death, which I am never able to indure; But now, that my Saviour hath fastened it cancelled to his crosse (in respect of the rigour & malediction of it) I looke upon it as the monument of my past danger and bondage: I know by it, how much was owed by mee, how much is payed for mee; The direction of it, is everlasting, the obligation (by it) unto death is frustrate: I am free from curse, who never can be free from obedience. O Saviour,

Saviour, take thou glory and give mee peace.

XCV.

Vpõ the report of a great loſſe by Sea.

THe earth and the water are both of them great givers, and both great takers: As they give matter and ſuſtentatiõ to all ſublunary creatures, ſo they take al back againe, inſatiably deuouring, at laſt, the fruits of their owne wombs. Yet, of the two, the earth is both more beneficiall, and leſſe cruell; for, as

as that yeilds us the moſt generall maintenance & wealth and ſupportatiõ; So it doth not lightly take ought from us, but that which we reſigne over to it, and which naturally falls backe unto it; Whereas the water, as it affords but a ſmall part of our live-lode, & ſome few knacks of ornament So it is apt violently to ſnatch away both us and ours: and to bereave that which it never gave: it yeilds us no precious mettals, and yet in an inſtant fetches away millions; And yet, notwithſtanding all the hard meaſure we receive from it,

it, how many doe wee dayly ſee that might have firme ground under them, who yet will be truſting to the mercy of the Sea; Yea how many that have hardly crawled out from a deſperate ſhip-wracke, will yet be trying the fidelity of that unſure, and untruſty element: O God, how venturous we are, where we have reaſon to diſtruſt, how incredulouſly fearefull, where we have cauſe to be confident? Who ever relyed upon thy gracious providence, and ſure promiſes, O Lord, and hath miſ-carryed? Yet here we

we pull-in our faith, and make excuſes for our diffidence; and if *Peter* have tryed thoſe waves to be no other then ſolid pavement under his feet, whiles his Soule trod confidently; yet when a billow and a winde agree to threaten him, his faith flagges, and he begins to ſinke: O Lord, teach me to doubt where I am ſure to find nothing but uncertainty; and to be aſſuredly confident, where there can be no poſſibility of any cauſe of doubting.

XCVI.

XCVI.

Vpon sight of a bright skie full of starres.

I Cannot blame *Empedocles* if he professed a desire to live upon earth, onely that he might behold the face of the heavens; surely (if there were no other) this were a sufficient errand for a mans being here below, to see & obserue these goodly spangles of light above our heads, their places, their quantities, their motions: but the employment of a Christian is farre more noble,

noble, and excellent; heauen is open to him; and he can looke beyond the vayle, and see further above those starrs, then it is thither; and there discerne those glories, that may answer so rich a pavement; vpon the cleare sight whereof, I cannot wonder if the chosen vessell desired to leave the earth, in so happy an exchange. O God, I blesse thine infiniteness, for what I see with these bodily eyes; but, if thou shalt but draw the curtaine and let me by the eye of faith see the in-side of that thy glorious frame, I shall need

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need no other happines here; My Soule cannot be capable of more fauour then sight here, and fruition hereafter.

CVII.

Vpon the rumors of Warres.

GOod Lord, what a shambles is Christēdome becomne of late? How are men killed like flyes, and blood poured out like water? Surely the cruelty & ambitiō of the great have an heavie reckoning to make for so many thousand soules;

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I condemne not juſt armes; thoſe are as neceſſary, as the unjuſt are hatefull; even *Michael* and his Angels fight; and the ſtyle of God is the Lord of Hoſtes. But wo be to the man by whom the offence commeth; Uſurpation of others rights, violation of oathes and contracts, & laſtly erroneous zeale are guilty of all theſe publique murders. Private mens injuries are waſht off with teares, but wrongs done to Princes and publique States are hardly wipt off but with blood. Doubtleſſe that fearefull comet did not more

more certainly portend these warres, then these warres presage the approach of the end of the world; The earth was never without some broyles, since it was peopled but with three men; but so vniversall a combustion was never in the Christian world since it was: O Saviour, what can I thinke of this, but that, as thou wouldst have a generall peace upon thy first comming into the world, so upon thy second comming thou meanest there shall be a no lesse generall warre upon earth: that peace made way for thy meeke appea-

appearance; this warre for thy dreadfull and terrible.

XCVIII.

Vpon a Child crying.

IT was upon great reason, that the Apostle charges us not to be children in understanding. What fooles wee all once are? Even at first, we cry, and smile wee know not wherefore; we have not wit enough to make signes what hurts us, or where wee complayne; we can wrye the mouth, but not seeke the

breſt, and if we want helpe, we can onely lament, and ſprawle, and dye. After, when ſome months have taught us to diſtinguiſh a little betwixt things, and perſons, wee cry for every toye; even that, which may moſt hurt us; and, when there is no other cauſe, we cry onely to heare our own noyſe, and are ſtraight ſtilled with a greater; & if it be but upon the breeding of a tooth, we are ſo wayward, that nothing will pleaſe us; and if ſome formerly-liked knack be given to quiet us, wee caſt away that which we have,

have, if wee have not what wee would seeme to like. We feare neither fire, nor water, nothing scarres us but either a rod or a fayned bug-beare; we mis-know our parents; not acknowledging any friend but the Taylor, that brings us a fine coate, or the Nurse that dresses us gay; The more that our riper yeares resemble these dispositions, the more childish wee are, and more worthy both of our owne and others censure.

But againe, it was upon no lesse reason that the Apostle charges us,

to be children in maliciouſneſſe: Thoſe little innocents beare no grudg; they are ſooner pleaſed, then angry; And if any man have wronged them, let them but have given a ſtroke unto the Nurſe, to beat the offender, it is enough; at the ſame inſtant they put forth their hand for reconcilement, and offer themſelves unto thoſe armes that treſpaſſed. And when they are moſt froward, they are ſtilled with a pleaſant ſong: The old word is, that an old man is twice a child; but I ſay, happy is he that is thus a child alwayes. It is

a great imperfection to want knowledge, but of the two, it is better to be a child in understanding, then a man in maliciousnesse.

XCIX.

Upon the beginning of a sickneſſe.

IT was my owne fault, if I look't not for this; All things muſt undergoe their changes; I have injoyed many fayre dayes; there was no reaſon I ſhould not at laſt make account of clouds, and ſtormes; Could I have

done well, without any mixtures of sin; I might have hoped for entire health; But, since I have interspersed my obedience with many sinfull faylings, and enormities, why doe I thinke much, to interchange health with sickenesse? What I now feele I know; I am not worthy to know what I must feele; As my times, so my measures are in the hands of a wise and good God; My comfort is, he that sends these evils, proportions them; If they be sharpe, I am sure they are just; the most that I am capable to indure, is the least part of

of what I have deſerved to ſuffer: Nature would fayne be at eaſe; but, Lord what ever become of this carcaſſe, thou haſt reaſon to have reſpect to thine owne glory; I have ſinned and muſt ſmart; It is the glory of thy mercy to beat my body for the ſafety of my ſoule. The worſt of ſickneſſe is payne, and the worſt of payne is but death: As for payne, if it be extreme, it cannot be long; and if it be long, 't (ſuch is the difference o' earthly, and helliſh tor-ments) it cannot be ex-treme; As for death, it is both unavoydable, and

beneficiall; there ends my misery, and begins my glory; A few groanes are well bestowed for a preface to an immortall joy. Howsoever, O God, thy messenger is worthy to be welcome; It is the Lord, let him do whatsoever he will.

C.

Upon the challenge of a promise.

IT is true; an honest mans word must be his maister; when I have promised I am indebted, and

and debts may be claymed; must be payed; but yet, there is a great deale of difference in our ingagements; Some things wee promise because they are due; some things are onely due, because they are promised. These latter, which are but the mere ingagements of curtesie, cannot so absolutely binde us, that notwithstãding any intervention of unworthinesse, or misbehaviour in the person expectant, Wee are tyed to make our word good; though to the cutting of our owne throates. All favourable promises pre-

suppose a capacity in the receiver; where that palpably fayleth, common equity sets us free; I promised to send a faire sword to my frend; he is, since that time turn'd frantick; must I send it, or be charged with unfaithfulnesse, if I send it not? O God, thy title is the God of truth, thou canst no more cease to be faithfull, then to be; How oft hast thou promised, that no good thing shall be wanting to thine, and yet wee know thy deareſt children have complayned of want? Is thy word therefore challengable?

Farre

Farre, farre, be this wicked presumption from our thoughts. No: These thy promises of outward favours are never but with a subintelligence of a condition: of our capablenesse, of our expedience. Thou seest that plenty, or ease would be our bane; thy love forbeares to satisfie us with an harmfull blessing: We are worthy to be plagued with prejudiciall kindnesses, if we do not acknowledge thy wisedome, and care in our want. It is enough for us that thy best mercies are our dues, because thy promises; we cannot too much

much clayme that which thou hast absolutely ingaged thy selfe to give, and in giving shalt make us eternally happy.

CI.

Vpon the sight of flies.

WHen I looke upon these flyes; and gnats, and wormes, I have reason to thinke; What am I to my infinite Creator more then these? And if these had my reason, why might they not expostulate with their Maker, Why they are but such; why they

they live to ſo little purpoſe, and dye without either notice or uſe; and if I had no more reaſon then they, I ſhould bee (as they) content with any condition; That reaſon which I have, is not of my owne giving; he that hath given mee reaſon, might as well have given it to them; or, have made me as reaſon-leſſe as they; there is no cauſe why his greater gift ſhould make me mutinous, and malecontent; I will thanke my God for what I am, for what I have; and never quarrel with him, for what I want.

CII.

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CII.

Vpon the sight of a fantasticall Zelote.

IT is not the intent of grace to mold our bodies anew, but to make use of them, as it findes us; the disposition of men much followes the temper of their bodily humors. This mixture of humors, wrought upon by grace, causeth that strange variety, which we see in professions pretendedly religious; when grace lights upon a sad melancholike Spirit, nothing is affected but sullenesse,

lenneſſe, and extreme mortification; and diſlike even of lawfull freedome; nothing but poſitions, and practiſes of ſevere auſterity; when contrarily, upon the cheereſull and lively; all drawes towards liberty and joy, thoſe thoughts doe now pleaſe beſt, which enlarge the heart to mirth, and contentation; It is the greateſt improvement of Chriſtian wiſdome to diſtinguiſh (in all profeſſions) betwixt grace and humor; to give God his own glory, and men their owne infirmityes.

CIII.

CIII.

Vpon the sight of a Scavenger working in the channel.

THe wise providence of God hath fitted men with spirits answerable to their condition; If meane men should beare the minds of great Lords, no servile workes would be done; al would be commaunders, and none could live; If contrarily, great persons had the low spirits of drudges, there could be no order, no obedience; because

cauſe there ſhould be none to command; now, out of this diſcord of diſpoſitions, God hath contrived an excellent harmony of government, and peace: ſince the uſe which each ſort muſt needs have of other, bindes them to maintain the quality of their own rankes; and to do thoſe offices which are requiſite for the preſervation of themſelves, and the publique. As inferiours then muſt bleſſe God for the graces and authority of their betters; So muſt Superiours no leſſe bleſſe him for the humilitie and ſerviceableneſſe of

of the meaner; and those which are of the mid. rank, must blesse him for both.

CIIII.

Vpon a payre of Spectacles.

I Looke upon these, not as objects, but as helps; as not meaning that my sight should rest in them; but passe through them; and by their aid, discerne some other things which I desire to see; many such glasses my soule hath and useth: I looke through the glasse of the creatures

creatures, at the power and wiſedome of their maker: I looke through the glaſſe of the Scriptures at the great myſtery of redemption and the glory of an heavenly inheritance; I looke through Gods favours, at his infinite mercy; through his judgements, at his incomprehenſible juſtice; but as theſe ſpectacles of mine preſuppoſe a faculty in the eye, and cannot give me ſight when I want it, but only cleares that ſight which I have; no more can theſe glaſſes of the creatures, of Scriptures, of favours and judgements inable mee

mee to apprehend thoſe bleſſed objects, except I have an eye of faith whereto they may bee preſented; theſe helps to an unbeleeving man, are but as ſpectacles to the blinde. As the naturall eyes, ſo the ſpirituall have their degrees of dimneſſe; but I have ill improved my age, if, as my naturall eyes decay, my ſpirituall eye bee not cleared and confirmed; but at my beſt I ſhall never but need ſpectacles, till I come to ſee as I am, ſeene.

CV.

CV.

Vpon moates in the Sun.

How theſe little moats move up and downe in the Sunne, and never reſt, whereas the great mountaines ſtand ever ſtill, and move not, but with an earthquake; even ſo light and buſie ſpirits are in continuall agitation, to little purpoſe; whiles great deepe wits ſit ſtill, and ſtirre not, but upon extreme occaſions: were the motion of theſe little atomes as uſefull, as it is reſtleſſe, I had rather bee a moat then a mountaine. CVI.

CVI.

Vpon the sight of a bladder.

EVery thing must bee taken in his meete time; let this bladder alone till it be dry, and all the winde in the world cannot raise it up, whereas, now it is new, and moist, the least breath fills, and enlarges it; it is no otherwise in ages, and dispositions; informe the child in precepts of learning & vertue, while's years make him capable, how plyably hee yeeldeth, how happily is hee

repleniſhed

eplenished with knowledge and goodnesse; let him alone, till time and ill example have hardened him; till hee be setled in an habit of evill, and contracted, and clung together with sensuall delights, now hee becomes utterly indocible; sooner may that bladder bee broken then distended.

CVII.

Vpon a man sleeping.

I Do not more wonder at any mans art, then at his, who professes to thinke

thinke of nothing, to do nothing: and I do not a little marvell at that man who sayes hee can sleepe without a dreame; for the minde of man is a restlesse thing: & though it give the body leave to repose it self, as knowing it is a mortall & earthly peece, yet it selfe being a spirit, and therefore active, and indefatigable, is ever in motion: give me a sea that moves not, a Sunne that shines not, an open eye that sees not; and I shall yeeld there may bee a reasonable soule that workes not: It is possible that through a naturall, or accidentall

CIX.

Upon the sight of a left-handed man.

IT is both an old and easie observation, that however the senses are alike strong, and active on the right side, and on the left; yet that the limbes on the right side are stronger then those of the left; because they are more exercised then the other; upon which selfe same reason it must follow, that a left-handed man hath more strength in his left arme, then in his right; neither

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is it otherwise in the soule: our intellectuall parts grow vigorous with imployment, and languish with dis-use: I have knowne excellent preachers, and pregnant disputants that have lost these faculties with lacke of action; and others, but meanly qualified with naturall gifts, that have attained to a laudable measure of abilities, by improvement of their little. I had rather lacke good parts, then that good parts should lacke mee; Not to have great gifts is no fault of mine, it is my fault not to use them.

CX.

ience; it must bee one-
y the power of grace,
hat can graple with ve-
ement evils, and mai-
er them: But here the
vorld cannot say what
ould be guilty of occa-
ioning this violence;
his mans hand was full;
is fame untainted; his
ody no burden; his di-
position (for ought wee
aw) faire; his life guilt-
esse; yet something did
he tempter finde to ag-
gravate unto his feeble
thoughts, and to repre-
sent worthy of a di-
spatch; What a poore
thing is life, whereof so
sleight occasions can
make us weary? What
impotent

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impotent wretches are wee when wee are not sustained? One would thinke this the most impossible of all motions; naturally, every man loves himselfe; and life is sweet, death abhorred; What is it that Sathan can despaire to perswade men unto, if hee can draw them to an unnaturall abandoning of life, and pursuit of death: Why should I doubt of prevailing with my own heart, by the powerfull over-ruling of Gods spirit, to contemne life, and to affect death, for the sake of my Saviour (in exchange of a few misera-

rable

and Jesus standing at the right hand of God: Lo, *Iacob*, resting upon that one stone, saw but the Angells; *Steven* being to rest for once under those many stones, saw the Lord of the Angels; *Iacob* saw the Angels moving; *Steven* saw Jesus standing; As *Iacob* therefore afterwards, according to his vow, made there an altar to God; so *Steven* now in the present, gathers these stones together, of which hee erected an holy altar, whereon hee offered up himself a blessed sacrifice unto God; and if there bee a time of gathering

O stones,

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ſtones, and a time of caſting them away; this was the time wherein the Jewes caſt, and *Steven* gathered up theſe ſtones for a monument of eternall glory: O bleſſed Saint, thou didſt not ſo clearly ſee heaven opened, as heaven ſaw thee covered; thou didſt not ſo perfectly ſee thy Jeſus ſtanding, as hee ſaw thee lying, patiently, courageouſly under that fatall heap: Do I miſtake it, or are thoſe ſtones, not flints and pebles, but diamonds and rubies, & carbuncles to ſet upon thy crowne of glory?

CXX.

CXX.

Vpon sight of a Bat and Owle.

THese night-birds are glad to hide their heads all day, and if by some violence they bee unseasonably forced out of their secrecy, how are they followed, and beaten by the birds of the day? With us men it is contrary, the sonnes of darkenesse do with all eagernesse of malice pursue the children of the light: and drive them into corners, and make a prey of them: the oppo-

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ſition is alike, but the advantage lyes on the worſe ſide; Is it for that the ſpirituall light is no leſſe hatefull to thoſe children of darkneſſe, then the naturall night is to thoſe cheerfull birds of the day? Or is it for that the ſonnes of darkneſſe, challenging no leſſe propriety in the world, then the foules do in the light ſome aire, abhorre and wonder at the conſcionable, as ſtrange and uncouth: howſoever, as theſe Bats and Owles were made for the night, being accordingly ſhaped, foule, and ill-favoured; ſo we know

know theſe vicious men, (how ever they may pleaſe themſelves) have in them a true deformity; fit to bee ſhrouded in darkneſſe; and as they delight in the workes of darkneſſe, ſo they are juſtly reſerved to a ſtate of darkneſſe.

CXXI.

Vpon the ſight of a well-fleeced ſheepe.

WHat a warm winter coat hath God provided for this quiet innocent creature? as indeed,

deed, how wonderfull is his wisedome and goodnes in all his purveiances; those creatures which are apter for motion, and withall most fearfull by nature, hath hee clad somewhat thinner, and hath allotted them safe and warme boroughs within the earth; those that are fit for labour and use, hath hee furnished with a strong hide: & for man whom he hath thought good to bring forth naked, tender, helplesse; he hath indued his parents, and himselfe with that noble faculty of reason, whereby hee may provide all manner

manner of helps for himselfe; Yet againe so bountifull is God in his provisions, that hee is not lavish; so distributing his gifts, that there is no more superfluity, then want; Those creatures that have beakes, have no teeth; and those that have shells without, have no bones within; All have enough, nothing hath all: Neither is it otherwise in that one kinde of man, whom hee meant for the Lord of all; Variety of gifts is here mixed with a frugall dispensation; None hath cause to boast, none to complain; Every man

is as free from an absolute defect, as from perfection; I desire not to comprehend, O Lord, teach mee to doe nothing but wonder.

CXXII.

Upon the hearing of Thunder.

THere is no grace whereof I finde so generall a want in my selfe, and others, as an awfull feare of the infinite majesty of God; Men are ready to affect, and professe a kinde of familia-

familiarity with God, out of a pretence of love, whereas if they knew him aright, they could not thinke of him without dread, nor name him without trembling; their narrow hearts strive to conceive of him, according to the scantling of their owne strait, and ignorant apprehension; whereas they should only desire to have their thoughts swallowed up with an adoring wonder of his divine incomprehensiblenesse; though he thunder not alwaies, he is alwaies equally dreadfull; there is none of his works which doth

not bewray omnipotency: I blush at the sawcinesse of vaine men, that will bee circumscribing the powerfull acts of the Almighty within the compasse of naturall causes; forbearing to wonder at what they professe to know; Nothing but ignorance can be guilty of this boldnesse; There is no divinity but in an humble feare, no philosophie but in a silent admiration.

CXXIII.

CXXIII.

Vpon the sight of an hedg-hogge.

I Marvelled at the first reading, what the Greekes meant by that proverbe of theirs; The Foxe knowes many pretty wiles, but the hedg-hogge knowes one great one: but when I considered the nature, and practise of this creature, I easily found the reason of that speech, grounded upon the care, and shift that it makes for its owne preservation; whiles it is under covert it

it knowes how to barre the fore-dore againſt the cold Northerne, and Eaſterne blaſts; and to open the back-doore for quieter and calmer aire; When it is purſued, it knowes how to roll up it ſelfe round, within thoſe thornes with which nature hath environd it, ſo as the dogge, in ſtead of a beaſt, findes now nothing but a ball of prickes, to wound his jawes; and goes away crying from ſo untoothſome a prey: Hee that ſent the ſluggard to ſchoole to the piſmire, ſends alſo in effect the careleſſe and imprudent man

man to the hedg-hogge; whiles hee ſaith, if thou bee wiſe thou ſhalt bee wiſe for thy ſelfe: The maine care of any creature is ſelf-preſervation; whatſoever doth that beſt, is the wiſeſt. Theſe creatures that are all body, have well improved the inſtincts of nature, if they can provide for their bodily ſafety; Man, that is a reaſõable Soule, ſhall have done nothing, if he make not ſure work for the better part. O God, make mee Soule-wiſe, I ſhall never envy their craft, that pitty my ſimplicity.

CXXIV.

CXXIV.

Vpon the sight of a Goate.

THis creature is in an ill name; it is not for any good qualities, that God hath made choice of the goate, to resemble the wicked and reprobate soule; It is unruly, and salacious, and noysome; I cannot see one of them, but I presently recall to my thoughts the wofull condition of those on the left hand; whom God hath set aside to so fearefull a damnation. They are

are here mixed with the flock, their colour differs nothing from the sheepe; or if wee doe discerne them, by their rougher coate, and odious sent, wee sever our selves from them; but the time shal come, when he shall sever them from us, who hath appointed our innocencie to the fold, and their harmefulnesse to an everlasting slaughter. Onwards, if they climbe higher then wee, and feede upon those craggy clifts which wee dare scarce reach to with our eyes; their boldnesse is not greater then their danger, neither

ther is their ascent more perilous, then their ruine deadly.

CXXV.

Vpon the sight of the blinde and the lame.

HEre is a true naturall commerce of senses; The blinde man hath legges; the lame man hath eyes; the lame man lendes his eyes to the blinde, the blinde man lendes his legges to the lame; and now both of them move; where o-

therwise,

therwiſe, both muſt ſit ſtill, and periſh; it is hard to ſay whether is more beholden to other; the one gives ſtrength, the other direction; both of them equally neceſſary to motion; though it bee not in other caſes ſo ſenſible, yet ſurely this very traſique of faculties is that, whereby we live, neither could the world ſubſiſt without it; one man lends a braine, another an arme; one a tongue, another an hand; he that knowes wherefore hee made all, hath taken order to improve every part to the benefit of the whole; What doe

doe I wiſh ought that is not uſefull? And if there bee any thing in me that may ſerve to the good of others, it is not mine, but the Churche's: I cannot live but by others, it were injurious if others ſhould not likewiſe ſhare with mee.

CXXVI.

Vpon the ſight of a Mappe of the World.

WHat a poore little ſpot is a coũtry? A man may hide with his thumbe,

thumbe, the great territories of thoſe, that would bee accounted Monarchs. In vain ſhould the great Cham, or the great Mogull, or Preſter John ſeeke here for his Court; it is well, if hee can finde his kingdome, amongſt theſe parcels: And, if wee take all together theſe ſhreds of Ilands, and theſe patches of Continent, what a mere indiviſible point they are in compariſon of that vaſt circle of heaven wherewith they are incompaſſed? It is not eaſie for a man to bee knowne to that whole land wherein hee lives: but

but if he could be ſo famous, the next country perhaps never heares of his name: and if he can attain to be talked of there, yet the remoter parts cānot take notice that there is ſuch a thing: and if they did all ſpeake of nothing elſe, what were hee the better? Oh the narrow bounds of earthly glory: Oh the vaine affectation of humane applauſe: Only that man is happily famous, who is known, & recorded in heaven.

CXXVII.

CXXVII.

Vpon the ſight of hemlocke.

THere is no creature of it ſelfe, evill: miſ-application may make the beſt, ſo: and there is a good uſe to be made of the worſt: This weed which is too well proved to be poyſonous, yet to the Goat is medicinall: as ſerving by the coldneſſe of it, to temper the feverons heat of that beaſt: ſo wee ſee the Marmoſet eating of ſpiders, both for pleaſure, and

and cure: Our ignorance may not bring a ſcandall upon Gods workmanſhip, or if it do, his wiſedome knowes how to make a good uſe even of our injury: I cannot ſay but the very venome of the creatures is to excellent purpoſe, how much more their beneficiall qualities? If ought hurt us, the fault is ours, in miſ-taking the evill for good: in the meane time wee owe praiſe to the maker and to the creature a juſt and thankfull allowance.

CXXVIII.

CXXVIII.

Vpon a Flowre-de-luce.

THis flowre is but unpleasingly fulsome for sent, but the root of it is so fragrant, that the delicatest Ladies are glad to put it into their sweet bagges: contrarily the rose-tree hath a sweet flowre, but a savour-lesse root, and the saffron yeelds an odoriferous and cordiall spire, whiles both the flowre, and the root are unpleasing: It is with vegitables, as with mettals, God never meant to have

have his best alwayes in view; neither meant hee to have all eminences concealed. Hee would have us to know him to be both secretly rich, and openly bountifull. If we do not use every grace in its owne kinde, God leeses the thankes, and wee the benefit.

CXXIX.

Vpon the sight of two trees, one high, the other broad.

Those trees that shoot up in height are seldome broad; as contrarily,

rily, those trees that are spreading, are seldome tall: it were too much ambition in that plant, which would bee both wayes eminent: Thus it is with men; The covetous man that affects to spread in wealth, seldome cares to aspire unto height of honour: the proud man, whose heart it set upon preferment, regards not (in comparison hereof) the growth of his wealth: There is a poore shrubbe in a valley; that is neither tall nor broad, nor cares to be either, which speeds better then they both: the tall tree is cut

downe, for timber, the broad tree is lopped for firewood: besides that the tempest hath power on them both, whereas the low shrubbe is neither envied by the winde, nor threatned by the axe, but fostered rather, for that little shelter, which it affords the shepheard: If there bee glory in greatnes, meannesse hath security: Let me never envy their diet, that had rather bee unsafe, then inglorious.

CXXX.

Vpon the ſight of a drunken-man.

REaſon is an excellent facultie; and indeed, that which alone differenceth us from brute creatures; without which what is man but a two-legged beaſt? and, as all precious things are tender, and ſubject to miſcarriage, ſo is this above others; the want of ſome little ſleepe, the violence of a fever, or one cup too much puts it into utter diſtemper; What can we

make of this thing (Man I cannot call him?) Hee hath ſhape; ſo hath a dead corps, as well as he; hee hath life, ſo hath a beaſt as well as hee; Reaſon, either for the time hee hath not, or, if hee have it, he hath it ſo depraved, and marred for the exerciſe of it, that brutiſhneſſe is much leſſe ill-beſeeming; Surely, the naturall beſtiality is ſo much leſſe odious then the morall, as there is difference in the cauſes of both; That is of Gods making, this of our own It is no ſhame to the beaſt, that God hath made him ſo, it is a juſt

ſhame

ſhame to a man, that he hath made himſelfe a beaſt.

CXXXI.

Vpon the whetting of a ſithe.

REcreation is intended to the minde, as whetting is to the ſithe; to ſharpen the edge of it; which otherwiſe would grow dull, and blunt; hee therefore that ſpends his whole time in recreation, is ever whetting, never mowing; his graſſe may grow, and his ſteed ſtarve; as contrari-

ly he that alwaies toyles, and never recreates, is ever mowing, never whetting; labouring much to little purpose: as good no sithe, as no edge: Then onely doth the work goe forward, when the sithe is so seasonably, and moderately whetted, that it may cut, and so cuts that it may have the helpe of sharpening: I would so interchange, that I neither be dull with worke, nor idle and wanton with recreation.

CXXXII.

CXXXII.

Vpon the ſight of a looking-glaſſe.

WHen I looke in another mans face, I ſee that man, and that man ſees mee, as I doe him: but when I looke in my glaſſe, I doe not ſee my ſelfe: I ſee onely an image or repreſentation of my ſelfe: howſoever it is like mee, yet it is not I: it is for an ignorant child to looke behinde the glaſſe, to finde out the babe that he ſeeeth: I know it is not there: and that the re-

semblance varies according to the dimnesse, or different fashion of the glasse. At our best, wee doe but thus see God here below: One sees him more clearely, another more obscurely: but all in a glasse: Hereafter, wee shall see him, not as he appeares, but as hee is: So shall wee see him in the face, as hee sees us: The face of our glorified Spirits shall see the glorious face of him who is the God of Spirits: In the meane time, the proudest dame shall not more plie her glasse, to looke upon that face of hers, which shee thinkes

thinkes beautifull, then I ſhall gaze upon the cleareſt glaſſe of my thoughts, to ſee that face of God, which I know to bee infinitely faire, and glorious.

CXXXIII.

Vpon the ſhining of a peece of rotten wood.

HOw bright doth this wood ſhine? When it is in the fire, it will not ſo beame forth, as it doth in this cold darkneſſe: What an emblem is here of our fu-

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ture eſtate? This peece, whiles it grew in the tree, ſhone not at all, now that it is putrified, it caſts forth this pleaſing luſtre: Thus it is with us: whiles wee live here, we neither are, nor ſeeme other then miſerable: When we are dead once, then begins our glory, then doth the ſoule ſhine in the brightneſſe of heavenly glory, then doth our good name ſhine upon earth in thoſe beames which before envie had either held in, or over-caſt.

Why are wee ſo over-deſirous of our growth, when wee may bee

bee thus advantaged by our rottennesse?

CXXXIV.

Upon an Yvie tree.

BEhold a true Embleme of false love: here are kinde embraccements, but deadly: how close doth this weed cling unto that Oake, and seemes to hugge, and shade it? but in the mean time drawes away the sappe, and at last kils it: Such is an harlots love, such is a parasites: Give mee that love, and friendship, which is betweeen

tweene the vine, and the elme, whereby the elme is no whit worse, and the vine much the better: That wholesome and noble plant doth not so close winde it selfe about the tree, that upholds it, as to gall the barke, or to sucke away the moisture: and againe the elme yeelds a beneficiall supportation to that weake (though generous) plant. As God, so wise men know to measure love, not by profession, and complement, (which is commonly most high, and vehement in the falsest) but by reality of performance:

Hee

Hee is no enemie that hurts mee not: I am not his friend whom I desire not to benefit.

CXXXV.

Upon a quartan ague.

I Have known whē those things, which have made an healthfull man sick, have been the means of making a sick man, whole. The quartan hath of old been justly stiled the shame of Physicians: Yet, I have more then once observed it to bee cured by a surfet: One divel is sōetime used for the ejection

ejection of another; Thus have I also seene it in the sickness of the Soule: The same God whose justice is wont to punish sinne with sinne; even his mercy doth so use the matter, that he cures one sinne by another; So have we knowne a proud man healed by the shame of his uncleanesse: a furious man healed by a rash bloodshed. It matters not greatly what the medicine bee, whiles the Physician is infinitely powerfull, infinitely skilfull; What danger can there be of my safety, whē God shall heale me, as well by evill, as by good?

CXXXVI.

CXXXVI.

Vpon the ſight of a loaded cart.

IT is a paſſionate expreſſion, wherein God bemoanes himſelfe of the ſinnes of Iſrael, Ye have preſſed mee as a cart is preſſed with ſheaves; An empty cart runs lightly away, but if it be ſoundly laden, it goes ſadly, ſets hard, groanes under the weight, and makes deepe impreſſions; the wheeles creak, and the axeltree bends, and all the frame of it is put unto the utmoſt ſtreſſe, He that

that is ōnipotēt can bear any thing but too much sin; his Justice wil not let his mercy be over-strained; No marvel if a guilty Soul say, Mine iniquity is greater then I can beare; When the infinite God complaines of the weight of mens sins; But, let not vaine men thinke that God complaines, out of the want of power, but, out of the abundance of mercy: He cannot be the worse for our sinnes; wee are. It grieves him to bee over provoked to our punishment; Then doth Hee accoūt the cart to crack, yea to breake, when hee

is

is urged to breake forth into juſt vengeance; O Saviour, the ſins of the whole world lay upon thee, thou ſweatedſt blood under the loade: what would become of mee, if I ſhould beare but one ſheafe of that loade; every eare whereof, yea every graine of that eare were enough to preſſe downe my Soule to the nethermoſt hell?

CXXXVII.

CXXXVII.

Vpon the ſight of a Dwarfe.

AMongſt all the bounteous gifts of God, what is it that he hath equally beſtowed upon all? except it be our very being, whiles we are; he hath not given to all men the ſame ſtature of body, not the ſame ſtrength of wit, not the ſame capacity of memory, not the ſame beauty of parts, not the ſame meaſure of wealth, or honor; thus hath hee done alſo in matter of grace,

grace: there are ſpirituall dwarfes, there are giants; there are perfect men, children, babes, embryons; this inequality doth ſo much more praiſe the mercy, and wiſedome of the giver, and exerciſe the charity, and thankefulneſſe of the receiver; the eſſence of our humanity doth not conſiſt in ſtature; he that is little of growth, is as much man, as hee that is taller; Even ſo alſo ſpiritually, the quantity of grace doth not make the Chriſtian, but the truth of it. I ſhall be glad, and ambitious to adde cubits to my height; but withall

all it ſhall comfort mee to know, that I cannot bee ſo low of ſtature, as not to reach unto heaven.

CXXXVIII.

Vpon an importunate Begger.

IT was a good rule of him that bad us learne to pray of beggers; with what zeale doth this man ſue, with what feeling expreſſions, with how forceable importunity? When I meant to paſſe by him with ſilẽce, yet his clamour drawes words

words from mee; when I ſpeake to him, though with excuſes, rebukes, denialls, repulſes, his obſecrations, his adjurations draw from me that almes which I meant not to give; how hee uncovers his ſores, & ſhewes his impotence, that my eyes may help his tongue to plead; With what oratory doth he force my compaſſion? ſo as it is ſcarce any thanke to mee that hee prevailes. Why doe I not thus to my God? I am ſure I want no leſſe then the neediеſt; the danger of my want is greater; the almes that I crave, is better,

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ter, the store and mercy of the giver infinitely more, Why shouldst thou give mee, O God, that which I care not to aske? Oh give me a true sense of my wants, and then I cannot bee coole in asking, thou canst not bee difficult in condescending.

CXXXIX.

CXXXIX.

Vpon a medicinal potion.

HOw loathsome a draught is this? how offensive, both to the eye and to the sent, and to the tast? yea, the very thought of it, is a kind of sickneſſe; &, when it is once down, my very diſeaſe is not ſo painefull, for the time, as my remedy; how doth it turne the ſtomach, and wring the entrayles, and workes a worſe diſtemper, then that whereof I formerly complained; And yet, it muſt bee taken

ken for health; neither could it bee so wholesome, if it were lesse unpleasing; neither could it make mee whole, if it did not first make mee sick.

Such are the chastisements of God, and the reproofes of a friend; harsh, troublesome, grievous; but in the end they yeeld the peaceable fruit of righteousnesse.

Why doe I turne away my head, and make faces, and shut mine eyes; and stop my nostrils, and nauseate, and abhorre to take this harmelesse potion for health, when we have seene Mountebanks to

to ſwallow diſmembred toades, and drinke the poyſonous broath after them, only for a little oſtentation, and gaine? It is onely weakneſſe, and want of reſolution that is guilty of this queaſineſſe; Why doe not I cheerefully take, and quaffe up that bitter cup of affliction, which my wiſe and good God hath mixed for the health of my ſoule?

CXL.

Vpõ the ſight of a wheel.

THe Prophet meant it for no other then a

fearefull imprecation a-gainſt Gods enemies, O my God, make them like unto a wheele; whereby what could he intend to ſignifie, but inſtability of condition, and ſuddaine violence of judgement; Thoſe ſpoakes of the wheele that are now up, are, ſooner then ſight or thought whirled downe; and are ſtraight raiſed up againe, on purpoſe to bee depreſſed; Neither can there bee any motion ſo rapid, and ſwift, as the circular. Io is a great favour of God that hee takes leaſure in his affliction, ſo puniſhing us that wee have reſpites

ſpites of repentance: there is life and hope in theſe degrees of ſuffering; but, thoſe hurrying and whirling judgemẽts of God, have nothing in them but wrath, and confuſion. O Lord, rebuke me not in thine anger; I cannot deprecate thy rebuke; my ſinnes call for correction; but I deprecate thine anger; thou rebukeſt even where thou loveſt; ſo rebuke me, that whiles I ſmart with thy rod, I may rejoyce in thy mercy.

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